

Biogo Ding

adam Clarke

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ADAM CLARKE, M.D., F.R.S.

LIFE

OF

ADAM CLARKE, LL.D., F.A.S.,

&c., &c., &c.



Molton, sculp.

Adam Clarke





AN ACCOUNT
OF THE
RELIGIOUS AND LITERARY LIFE
OF
ADAM CLARKE, LL.D., F.A.S.,
&c., &c., &c.

BY A MEMBER OF HIS FAMILY.

WITH AN APPENDIX
By J.B.B. CLARKE, M.A.

*Habuit a natura, genus quoddam acuminis, quod etiam arte limaverit, quod erat
in reprehendis verbis versutum et solers; sed sæpe stomachosum, nonnunquam
frigidum, interdum etiam facetum.*

Χαρίτι δὲ Θεοῦ, εἰμι ὁ εἰμι.

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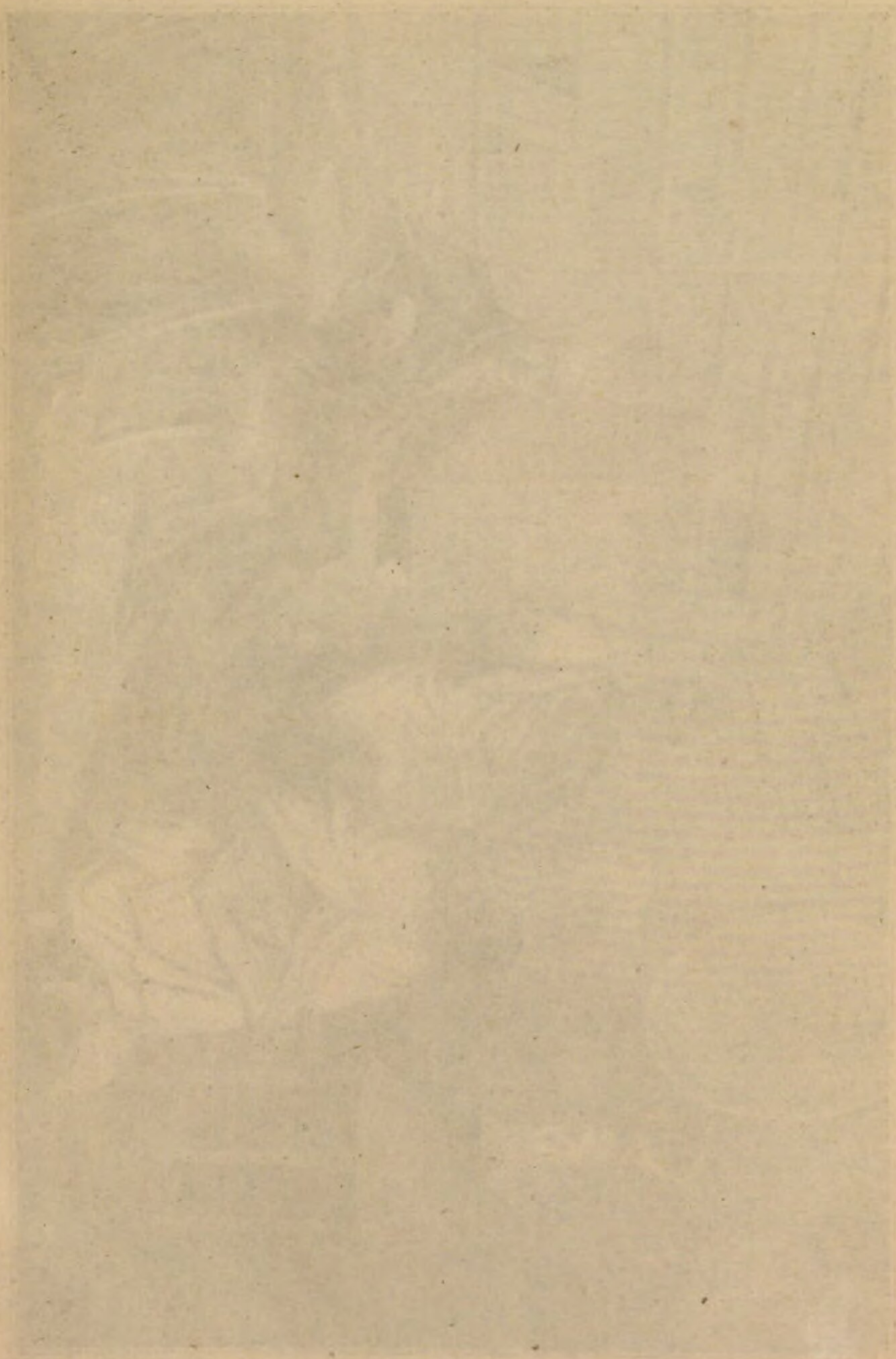
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ERRATA.

P. 32, last line but two, (in some Copies,) for *perfectly* read *profitably*.

P. 136, last line but three, for *Hindrie* read *Henry*.

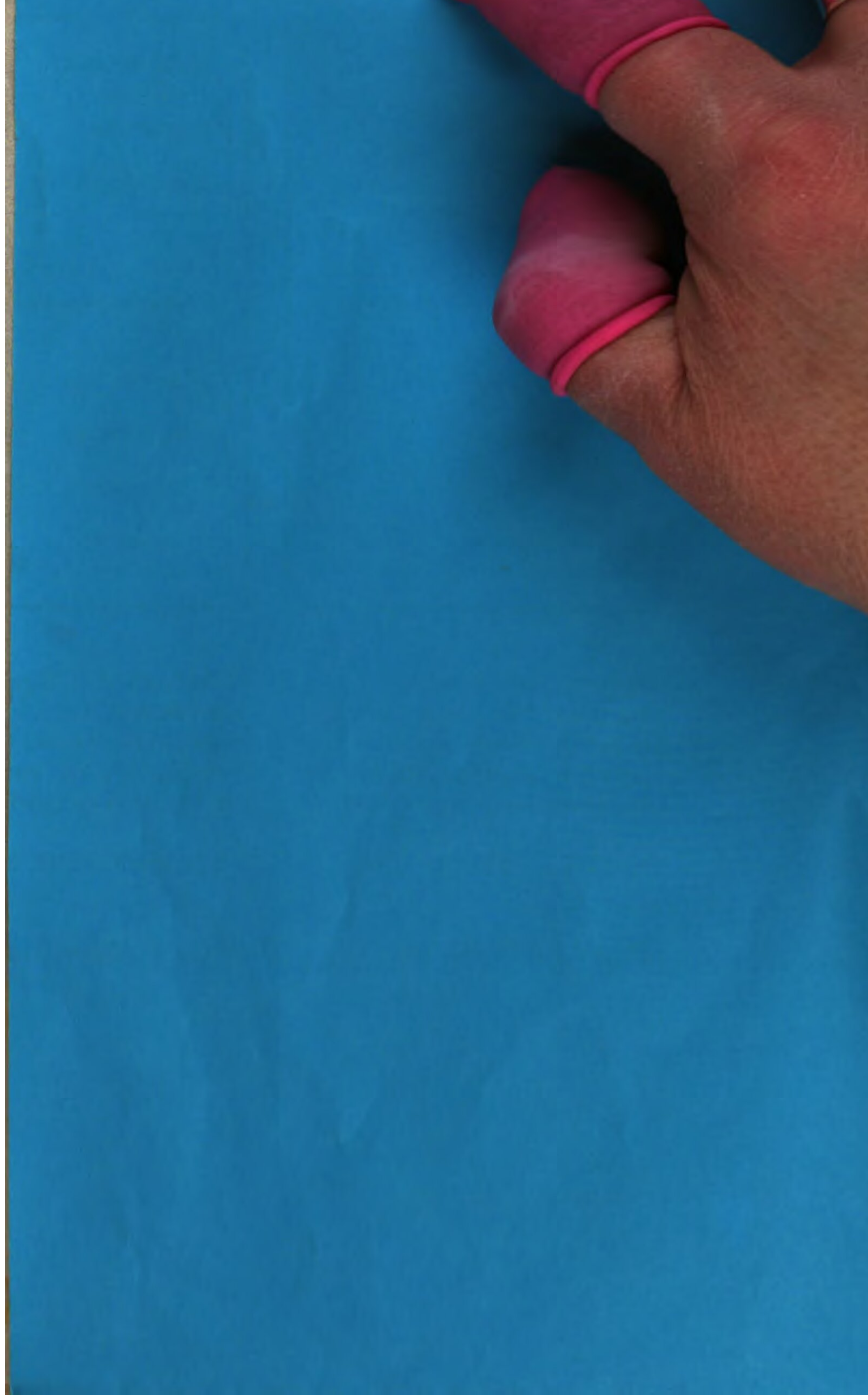




DR. A. CLARKE AND THE BUDDHIST PRIESTS, HIS PUPILS, IN HIS STUDY AT MILLBROOK.

[See Vol. II. p. 353.]

Johnson & Co. Printers, 10, Brooke Street Holborn.





BOOK X.

IN the month of June, 1820, the feelings of Dr. and Mrs. Clarke, as well as those of the whole of their family, were very painfully exercised by the death of Mrs. Butterworth, Mrs. Clarke's youngest sister, who had been lingering under painful affliction for some time, and was called to enter into her rest after enduring much bodily suffering. She was a woman of sound judgment and deep piety : from the time in which she especially took God for her portion, she continued uninterruptedly and devotedly engaged in His service ; and the joy of her heart was to do His will and assist His cause and people. Her affection for Dr. Clarke was great, the regard created by relationship being deepened by his having been to her the instrument of great spiritual good ; and the love which she felt for Mrs. Clarke shewed itself in constant kindness, not only to her, but to each member of her family, who will always remember her as their *kind* aunt.

The following Letter from Mr. Butterworth to Mrs. Clarke, was written shortly after the decease of his wife :—

Bedford Square, June 20, 1820.

“MY VERY DEAR SISTER,

“YOU can, I am sure, enter into my feelings on this mournful occasion :—suffice it to say, that we have also great consolation. The steadfast assurance we have of your dear sister’s felicity, should soothe every sorrow. Her uniformly pious life would have been a sufficient evidence of her present happiness, had we had no other proofs than comparing that with the general tenor of scripture. But she had great peace and assurance in contemplating the prospect of death : we had many delightful conversations on the future state ; and, about a week before her departure, we read together the Fifth chapter of Second Corinthians, and commented upon it with singular foretastes of those joys which are everlasting.

“The night before her final separation, when laboring under excessive weakness, she whispered to me as emphatically as she could, ‘God is my support, and my strength, and my portion for ever ;’ and she repeated, ‘my portion for ever.’

“Those words, seventy-third Psalm, twenty-sixth verse, had often been her prayer and her comfort.

“It was neither her wish nor mine to have what is called a funeral sermon, and I shall have nothing of the kind. I do not approve of them, but in very particular cases. I should, however, feel exceedingly gratified to hear our dear brother Adam from the 24th, 25th, and 26th verses of that Psalm, without any reference to your dear departed sister. Neither she nor I ever met with any preacher so suited to our taste, and under whose preaching

we so much profited. The last sermon she heard from him at Liverpool, she often spoke of with peculiar delight.

“ With best love to Dr. Clarke and all the family,

I ever remain,

My dear Sister,

Your very affectionate brother,

JOSEPH BUTTERWORTH.”

To this Letter Dr. Clarke replied as follows :—

Millbrook, June 22, 1820.

“ MY VERY DEAR BROTHER BUTTERWORTH,

“SEVERAL days ago I wished to have sent you a few lines; but was prevented by the authority of a maxim of my own, ‘ That offered sympathy, in the time of deep sorrow and privation, whether it come personally or by letter, tends to exacerbate the evil which it wishes to remove.’

“ From long observation I formed this maxim ; and were I to give way to its utmost authority, I should refrain even now from writing, that I might not open a wound which must, on every offer of well-meant and officious friendship, bleed a-fresh. You have now had realized, in your own case, the possibility of that which in reference to myself, has often penetrated my heart with amazement and horror : but you have had so much of the tempering mercy of the great God mixed with the cup of trembling ; which, if it did not, and indeed could not deprive it of all its acrimony, nor render it palatable, could not fail to make it supportable, and convert it into a medium calculated to soothe, if not to heal, the evils of life.

“ I need not speak a word on the excellencies of your

late wife :—her steady piety to God, her unwearied diligence in the means of grace, her incessant practical godliness ; her continual labors of love among the poor of Christ's flock, and the indigent in general ; her sound judgment ; her great prudence and discretion, connected with her many domestic virtues ;—gave me, and all her friends, the strongest evidence of the soundness of her mind, and the excellence of her heart ; both of which were directed, refined, and managed, by the grace and energy of the spirit of her Lord ; and, while they illustrated, gave the fullest proof, of the purity and super-eminence of that Creed which she learned from the Bible, and which was interwoven with every fibre of her heart. It was her own boast that she was a *Methodist*, and it was the boast of that part of the Church of Christ with which she was connected, that she was a *sound one*, faithful to her God, to His work, and to His people. Her name, her zeal, and her labors of love, veiled as much as possible from the public eye by her modesty and humility, will long live in the recollection and hearts of many ; and will never be blotted out of that register, where *I was hungry, and ye gave me meat ; naked, and ye clothed me ; sick, and ye visited me*, is entered as the evidence of the incorruptible faith of every genuine son and daughter of God Almighty.

“ In your own remembrance these things must live in a peculiar manner ; yielding you much instruction, and I have no doubt will produce much gratitude to God, for the mercy so long *lent*, and which, in His unerring wisdom and most benevolent Providence, He has now reclaimed.

“ Her resignation in her most trying sickness, her peaceful death, and the strong confidence with which God had endued her soul, have put the Crown on His mercies,

and the broad seal of His approbation on her creed, her character, and her conduct.

“My dear Brother I condole, and at the same time rejoice with you, that the God who has long been *her portion* and *your portion*, is become *her portion for ever!* May His name have eternal praise, and may we all, when His work is done in us, and His will fulfilled by us, be brought to have her blessedness,

‘Far from a world of grief and sin,
With God eternally shut in!’

“With respect to the noble words in which she expressed her latest and strongest confidence, it would, I believe, give me pleasure to take them for a text in any place, and associate, in the explanation, their powerful illustration by her useful life and happy death.

“I am, my very dear brother Butterworth, with heartiest love to Joseph and his family,

“Your ever affectionate,

ADAM CLARKE.”

IN the month of February, 1821, while Dr. Clarke was on a visit to London, he heard of the illness of the late Rev. Joseph Benson; and though on many subjects, and in many respects these two divines thought dissimilarly, yet Dr. Clarke ever considered Mr. Benson as one of the greatest theologians in the Wesleyan body of preachers, if not the ablest of his day.

On its being intimated by a mutual friend, Rd. Smith,

Esq., that it was the wish of Mr. Benson and his family, to see Dr. Clarke ; he immediately accompanied Mr. R. Smith to the house of Mr. Benson in the City Road. The scene was a solemn one; for the dying servant of God was about to pass into the reality of those things which had been the objects of his faith, and the substance of the long course of his hopes.

On Dr. Clarke's entering the room, Mr. Benson recognized him, and held out his hand, which Dr. Clarke took and observed, "You are now, Sir, called to prove, in your own experience that power and mercy of God, exhibited under all circumstances, to which you have so long borne testimony." To which remark Mr. Benson replied, in very articulate tones, "That his reliance was firm and steadfast upon God, and that he did experience the power and comfort of the truths which he had preached." On Dr. Clarke's remarking, he thought the light in the room too great, Mr. Benson observed, "I can bear a strong light." To which Dr. Clarke emphatically replied, "Yes, you always saw things in a strong light."

As it was evident that a few hours would close the mortal scene, Dr. Clarke kneeled down by the bed-side, which was surrounded by several members of Mr. Benson's family, and in a short, but earnest prayer, commended this dying servant of God to His especial support and protection, while passing from time into eternity; then, kissing his clay cold brow, Dr. Clarke left the apartment deeply affected, yet rejoicing that he had had the opportunity of offering a commendatory prayer beside the death-bed of this venerable and able minister of Christ.

Before Dr. Clarke left town, he had the melancholy task of speaking over Mr. Benson's corpse, in City Road Chapel, before an immense crowd of the friends and admirers of the deceased, and of pronouncing a just tribute

of praise to his talents and long and successful ministerial labors.

Dr. Clarke had, on a previous occasion, performed the funeral service, and pronounced a short, but warm oration, over the remains of the late Rev. Samuel Bradburn, for whose kindly heart and disinterested nature he ever entertained sincere regard.

The insertion of the following Letter will best express Dr. Clarke's views, and manner of receiving the observations of the readers of his Commentary.

"DEAR SIR,

Millbrook.

"THERE is no need of an apology either for the language or spirit of your Letter; as there is certainly nothing amiss in either. You wish me to 'consider your objections when I can spare an hour.' Then I shall never consider them: for were I to live for thirty or forty years to come, I have work now furnished for every minute of that time.

"But it would not be proper to keep entire silence on this account; especially as I feel it my duty to return my sincere and hearty thanks to you, and indeed, to every gentleman who, in *such spirit*, endeavors to instruct me in what I know not, and set me right where I mistake.

"I have ever found it difficult to say anything about the *nature* or *essence* of God. Not because I have not thought much upon the subject, but because it is extremely difficult on such a subject to transfer to the mind of another the evidence which I may have of the truth of a Proposition, which is either new or uncommon. I have considered as deeply as I can, the whole of the matter relative to *contingency* and *absolute certainty*, and what is

intimately connected with the subject—Prescience and Predestination ; and though I could explain myself in other terms, yet I cannot make up my mind in any other way than that to which you appear to object.

“ I wish ever to distinguish in my own mind, the infinite liberty of God to exert or not exert any of His attributes in any given circumstances.

“ I scarcely have ever seen a Treatise on the Divine Nature, that does not make the Being God, a *necessitated agent* of His own attributes. This is a fault which I have told the author of the *Views of the Trinity*, runs through his whole book. Before I can admit anything of this kind, my mind must so change that its moral texture and mode of apprehension must be widely different to what they now are. I am sorry that I cannot quite agree with so sensible a man as you are ; but my mind feels the same satisfaction in viewing the analogy between the *power* and *wisdom* of God it ever did ; and to me the conclusion is as bright as a meridian unclouded sun : and till I was enabled satisfactorily to entertain those views, I had nothing on the subject, but painful uncertainty, doubt, and darkness. I have entertained those views for about thirty years ; and have often thought that I had reason to bless God for them. I quarrel with no man ; and I always strive, both in writing and conversation, to avoid controversy. I propose my own views of truth in as simple a manner as I can ; but never in a *controversial way*. This you no doubt have noticed in my Comment. I am not fond of *novelty*. If my understanding and conscience oblige me at any time to dissent from commonly received modes of thinking and speaking, I ever do it with hesitancy, and not seldom with pain. I must follow such light as I have, or sin against my conscience ; and my prayer to God and my desire to men are, *What I*

know not, that teach me! There is something farther on the same subject at the conclusion of my Notes on Heb. xi.; but I fear you will not altogether agree with some of my reasoning. The piece contains the outlines of some arguments, *à priori* and *à posteriori*, to prove the being of a God; and are the mere notes of two Sermons on this subject preached before the Methodists' Conference, in Sheffield and Liverpool. I could not, in the Commentary, extend the Propositions, and follow out the arguments, as I did in the Discourses, because I have neither time nor room. On the *eight à priori* propositions alone, I spoke about two hours.

“ Wishing you every blessing of grace and glory, and praying that God may be merciful to my head, my heart, and my hand,

“ I am, Sir,

Your obliged humble servant,

ADAM CLARKE.”

To Mr. John Smith,

Sunderland.

It will be known to many Readers that when the London Polyglott was first undertaken by Bishop Walton, it was during the protectorate of Oliver Cromwell, and to him *Walton* wrote the Epistle Dedicatory: before, however, its actual publication, Cromwell died; the bishop suppressed the former Dedication, and wrote a new one; dedicating his important work to Charles II.

Many of what were termed the Republican copies of the Polyglott had, however, got out into the world, and

their very suppression made them not only scarce, but desired.

Dr. Clarke had among his splendid collection of Polyglotts, both of these editions, and anxious to accommodate many of his literary friends, who could not procure the same, he got a few copies of the Republican Dedication printed, exactly like the original, and to make the fac-simile perfect, he stained the paper himself to the precise shade of the Polyglott.

It is to this circumstance that the following Letter, from his old and much respected friend, Mr. Surgeon Blair, refers.

*Great Russel Street, Bloomsbury Square,
February 7, 1822.*

“ MY DEAR SIR,

“ I THINK you reprinted a few copies of the Republican Preface to Walton's Polyglott Bible ; and, as the Duke of Sussex lately expressed some anxiety to have one for his copy, I took the liberty of saying you would gladly give him the Preface if you had any left.

“ I have now been requested by His Royal Highness to address you on the subject, for which purpose he has given me a frank.

“ Do you go on with your great literary labors in good health? My own declines much ; so that I cannot be very active : I am trying to ‘Set my house in order.’ How is Mrs. Clarke and your daughter? I am grieved to state that my dear wife is gradually dying : she cannot survive long.

“ God be with you : Farewell and pray for me.

I am, your sincere Friend,

WILLIAM BLAIR.”

To this Communication, Dr. Clarke returned the following Reply, addressed to His Royal Highness, the Duke of Sussex.

Millbrook, Lancashire, Feb. 11, 1822.

“MAY IT PLEASE YOUR ROYAL HIGHNESS,

“YESTERDAY I received a Letter from Mr. Surgeon Blair, under your Royal Highness's frank, stating that, having heard I had reprinted that part of the *Preface* to the London Polyglott, which bishop Walton had cancelled on the Restoration of Charles II., your Royal Highness was pleased to express a wish to have a copy of the said reprint. I am happy to be able to state that of the four copies which I had struck off, one, and one only, appears to remain, which it gives me great pleasure to be able to transmit. At the same time I beg permission to send a copy of the little Tract on *Polyglott Bibles*, in which I have described the nature, circumstances, and extent of the bishop's cancel and reprint, and I send this the rather because the Pamphlet has never been published nor sold.

“It has doubtless occurred to your Royal Highness, that no volume of the London Polyglott has a *Title Page* except the *First*. To supply this pitiful defect, and to make my own copy complete, I printed a few sets of Titles to the whole six volumes; a set of which I enclose, and entreat your Royal Highness to accept them.

“To a few copies of the fifth volume, containing the *New Testament*, Bishop Walton printed a separate and *peculiar* title: this I also reprinted, and enclose a copy with the others.

“The *Paris Polyglott*, ten volumes large folio, has but one title-page: nine of the volumes are utterly without any but half-titles. I have also reprinted a set of titles

for this Work, and should your Royal Highness have this Polyglott in your library, I would wish to make it more complete, by inserting a *title* in each volume. On receiving any intimation of your Royal Highness's pleasure on this head, I shall be happy to transmit, without delay, a set of these titles also.

"Both sets of titles are as near as may be fac-similes of the originals in the Polyglotts: any careful binder can insert the titles into their respective volumes so as to look as well as if they had been inserted at first.

"May it please your Royal Highness,

I have the honor to be,

Your Royal Highness's

Most obedient and most humble Servant,

ADAM CLARKE."

This Letter was acknowledged in the following terms:

Spring Gardens, Feb. 14, 1822.

"SIR,

"I HAVE the honor, by the command of the Duke of Sussex, to acknowledge the receipt of your Letter, and the accompanying parcel sent for His Royal Highness's acceptance.

"I am commanded by His Royal Highness to return you his best thanks, and to assure you how highly he estimates your attention on this occasion. The Richelieu Polyglott is in the library of His Royal Highness, and he will be delighted to receive the proffered Titles for that work.

"The Duke commands me to say, that he trusts whenever you come to London you will honor him with a visit; when he will be very proud to shew you his library, and

be most happy to make the acquaintance of a man for whose talents and character he has so exalted an opinion.

“ With great regard,

I have the honor to be, Sir,

Yours very respectfully,

T. J. PETTIGREW.”

To this Letter succeeded the following one addressed to T. J. Pettigrew, Esq. :—

Millbrook, Lancashire, Feb. 19, 1822.

“ DEAR SIR,

“ I HAVE now the honor to transmit for His Royal Highness's acceptance a complete set of the titles for his copy of the *Paris Polyglott*. Each bears in the imprint the date of the conclusion of the work, as in Le Jaye's Preface ; but I have marked at the bottom of each leaf the year in which the volume to which they respectively belong was completed. I also enclose what has probably not yet met the eye of His Royal Highness, *The Plan and Specimen of a new Edition of the Polyglott*, projected by the Rev. Josiah Pratt, and myself. As soon as the proposal was made known, several lay gentlemen came forward with liberal promises of pecuniary assistance ; and among the rest my brother-in-law, Joseph Butterworth, Esq., M. P., engaged to give £50 *per annum*, for seven years ; as it was taken for granted the work would require that time in preparation for, and passing through, the press. I offered my service to prepare the *Hebrew Text*, and correct it from the press, and superintend the *Persian*. Mr. Pratt offered to correct and arrange the *Variae Lectiones*, which would have given him great labor, and for which few are better qualified. In order to bring the

design into a tangible shape, a meeting was appointed at Lord Teignmouth's, with his Lordship, the Bishop of St. David's, Mr. Shakspeare, the Professor of Arabic, Archdeacon Wrangham, some other gentlemen, with Mr. Pratt, and myself. As the Bishop expressed a strong desire that the work should originate with the *Bishops*, and we were earnestly desirous that it should: we were directed to draw up a Plan and Prospectus, print and send a parcel to Lord Teignmouth, who undertook to distribute them among the lay lords; and a parcel to his Lordship of St. David's, who undertook to disperse them among the Bishops. This was accordingly done; and as I was then a sub-Commissioner of the Records, having a selection of the State Papers under my direction, and was in consequence acquainted with His Majesty's Ministers, I sent a copy to each. No backwardness was expressed anywhere: all rejoiced at the prospect of adding this most signal trophy to our national honor. The work was delivered into the hands of the Right Reverend the Bishops, and there—it sleeps in peace. Had I suspected this issue, I would have endeavored to have got access to the Prince Regent, and on my knees, have presented to His Royal Highness, a memorial on the subject: and I have no doubt the project would have met with his approbation: under his commands the Bishops would have exerted their *influence*, for this was all that was required of *them*: and most probably a *Regium Donum* would have covered the expenses.

“ Had our project at that time been laid before Bonaparte, the French government would have snatched this laurel from the British nation; and we should now have had from that country, an edition of the Polyglott, as far superior to that of *Walton*, as his was to that of *Le Jaye*.

"I think it will excite the regret of the Duke of Sussex when he hears of the unfortunate issue of this noble and important proposal.

"I make no apology, dear Sir, for troubling you with this *exposé*: you are a learned man, and to such all details of this kind are welcome.

"I feel myself highly honored by the great condescension of His Royal Highness, in expressing his desire to see me at Kensington Palace. I must request you, dear Sir, to make my humble acknowledgments as acceptable as possible to His Royal Highness. I seldom visit London, though a part of my family is resident there: but should I come, I shall feel myself honored in receiving any commands from His Royal Highness, and be pleased to see the library.

"With much regard,

I have the honor to be,

Dear Sir,

Your humble Servant,

ADAM CLARKE."

It appears from the preceding Letter, that the subject of a new edition of the London Polyglott was still an object of Dr. Clarke's earnest solicitude, and the possibility of its accomplishment encouraged the hope of its being ultimately performed.

The succeeding reply did not tend to weaken this pleasing impression.

Spring Gardens, March 8, 1822.

"MY DEAR SIR,

"I HAVE many apologies to make for not acknowledging earlier the safe arrival of the roll of title pages which

you were so obliging as to transmit to me for His Royal Highness the Duke of Sussex; and for which I am commanded by His Royal Highness to offer you his best thanks. The accounts you have favored me with respecting the projected new edition of Walton's Polyglott is exceedingly interesting. The Duke laments that he did not earlier become acquainted with the plan: he would have done every thing in his power to aid its being carried into effect.

"Mr. Butterworth's liberal offer deserves to be recorded;—it does him high honor. I hope that still some efforts may be made for the new edition, and should you come to town, perhaps something may be done.

"With great regard, believe me to be,

Dear Sir,

Yours most faithfully,

T. J. PETTIGREW."

To Dr. Adam Clarke,

&c., &c., &c.

The following Letter, written by Dr. Clarke, from London, whither he had gone to take a part in the Annual Sermons and Public Meeting connected with the Wesleyan Methodist Missionary Society, is addressed to his youngest daughter:—

London, May 3, 1822.

"MY DEAR MARY ANN,

"YOU will naturally be anxious to be informed of some of our operations since we came here: well, to begin:—

"I preached at Great Queen Street, and got upwards of £78 for the Missions. On Sunday I preached again at City Road: the crowd was immense: I did what I could, and the collection amounted to £118 16s. 6d.

On my way from the chapel, a gentleman overtook me on the road, and gave me £50 for the Missions, which I did not bring into my collection, but presented it at the Anniversary meeting. Mr. Butterworth presented another £105. So that in the whole collection at the Meeting, we have got this year upwards of £500.

“ After the invitation I had some weeks ago received from His Royal Highness the Duke of Sussex, I thought it right to send a note to his Secretary, stating that I was come to town. In the course of the same day, a special invitation was sent to me to dine with His Royal Highness the next day at Kensington Palace. I went, and was received by His Royal Highness in his closet, and was led by himself through his Library, where he shewed me several curious things, and condescended to ask me several bibliographical questions, desiring his Librarian from time to time to note the answers down as ‘curious and important.’ The dinner came—the company was select: His Royal Highness, Dr. *Parr*, the highest Greek scholar in Europe, Sir *Anthony Carlisle*, the Rev. *T. Maurice*, of the British Museum, the Honorable — *Gower*, the Honble. *Colonel Wildman*, Sir *Alexander Johnston*, Lord *Blessinton*, *T. J. Pettigrew*, Esq., and *Adam Clarke*. We sat down about seven o’clock, and dinner was over about half-past nine; after which the tables were drawn, and all retired to the Pavilion, where tea and coffee were served about eleven. At dinner I was pledged by His Royal Highness, Dr. *Parr*, Colonel *Wildman*, and others, and managed so well, having made the Honble. — *Gower*, who sat at the foot of the table, my confidant, as not to drink more than two glasses of wine, though the bottles went round many times. I wished much to get away, though the conversation was to me unique, curious, and instructive, fearing your mother

would be uneasy respecting my safety. I cannot give you the conversation, but you may judge by the outline.* * *

“ I was informed I must remain till all the company had departed, which was about twelve o'clock. When they were all gone, the Duke sat down on his sofa, and beckoned me to come and sit down beside him, on his right hand ; and he entered for a considerable time, into a most familiar conversation with me. At last a servant in the royal livery came to me, saying, ‘ Sir, the carriage is in waiting.’ I rose up, and His Royal Highness rose at the same time, took me affectionately by the hand, told me I must come and visit him some morning when he was alone, which time should be arranged between me and his secretary ; bade me a friendly ‘ good night ;’ and I was then conducted, by the servant, to the door of the palace ; when, lo and behold, one of the royal carriages was in waiting, to carry a Methodist preacher, your old weather-beaten father, to his own lodgings.

“ And thus, My dear Mary Ann, ended a day of singular event in the life of A. C., and which I shall ever remember with pleasing recollections.

Your affectionate Father,

ADAM CLARKE.”

The following extract from a Letter addressed, shortly after this, to his son Joseph, is written with much feeling. It is dated from

Crosby, near Liverpool, June 19, 1822.

“ DEAR JOSEPH,

“ WE are here on Mr. Comer’s kind invitation, to get a little health, which has been but a scarce commodity with me for some time past. I have bathed, and I believe it has done me good : your Mother and sister Mary Ann

are with me. ——— was to have joined us ; but, owing to some want of etiquette, in the invitation, has taken such offence as to decline coming ! What pitiful bits and scraps is life composed of ; and how difficult is it to sort and settle them so as to produce any consistent or tolerable whole ! Poor *Friendship* !—it has been so kicked about in the world, that it is now become a complete cripple, and will go halting *usque ad Græcas Calendas*. However, in all its wanderings, it is always sure of a night's lodging with us ; and seems quite at home under our roof ; and declares, and I suppose with sincerity, that our house is one of the very few out of which it has never been turned, and where it can always confidently expect entertainment. It and myself have never had any misunderstanding ; and having grown old together, we are resolved to keep on good terms. It has often interested itself in my behalf, and though it has frequently been unsuccessful ; yet, knowing its sincerity, I have taken the good will, for the successful deed, and have still kindly taken it in, with all those whom it has recommended. Some of these look well, and speak comfortably, and are full of good resolutions and professions ; but a disposition to take *offence* so universally prevails, that several of them take themselves off without any previous warning ; and others after going out, linger a little at the door, and *talk* and *look* as usual : but every day I find them progressively farther off, till at last the distance is such, that I cannot hear them, though they seem still to speak ; and in time they get entirely out of sight ! Nothing remains of them in our house, but the name, with a scroll, in my own hand-writing, under each, *Whenever thou art disposed to return, Thou wilt find here the same welcome as formerly.*

“ But whither am I going ? Not one word of all this or any thing like it, had I designed to write, but had purposed a subject of a very different kind ; and now to it.” * * * *

In the July of the same year, Dr. Clarke was chosen President of the Methodist Conference, which held its sittings in London : this was the third time he had had that distinction conferred upon him by his brethren, and is a circumstance as yet unique in the annals of Methodism, since the time of Mr. Wesley, who himself always presided at these Annual Conferences of his preachers.

The following Letter, addressed to Miss Ball, is one proof among many, how kindly Dr. Clarke's heart cherished its old feelings of friendship. This lady had shared a considerable portion of his kind interest, ever since his first residence in London ; and she had for many years continued to improve it by occasional visits, and frequent epistolary communications. Distance and numerous engagements on both sides, had, for a series of years greatly interrupted this intercourse ; but on Dr. Clarke's receiving a letter from Miss Ball of kind enquiry concerning his health, &c., in reply to a note he had addressed to her, he immediately sent the following kind acknowledgment :—

February 24, 1822.

“ MY DEAR DINAH,

“ YOU are entitled to my best thanks for your kind letter ; my poor note did not deserve it : but I believe genuine friendship loses very little time in weighing and comparing merits: little and great in appearance are to it

matters of indifference; and must be so, while the principle is alone regarded.

“ I can say, I never formed a friendship which I broke : my list of friends has not a blot in it ; some of them it is true have slunk away ; some seem to have hurried off, and others stand at a great distance ; but I have made no erasure in my list, and when they choose to return it can never appear by *re-insertion* that they have proved false to their friend, or have been careless about him. I never considered you among this number ; and though we have had for many years but little correspondence, and fewer interviews, yet I always knew I had an invariable friend wherever Dinah Ball had her residence.

“ I have finished *The Lives of the Wesley Family*. The work has cost me about six months of hard labor ; and I would not take a thousand guineas to do it again : it has been a sad hindrance to me in my Comment, of which, by the way, I am heartily tired. I have passed three-score, and need rest, for I have had none for more than forty years.

Your affectionate Friend,
ADAM CLARKE.”

At the Wesleyan Conference of 1822, the subject of the Methodist Missions in general, and of the *Home* Missions particularly, had been much discussed, especially those of the Sister Kingdom, of Scotland, including the Hebrides, Orkneys, &c. This discussion led to farther details, in reference to the Shetland Isles, which were ascertained to be in a great measure destitute of an adequate supply of spiritual instruction, though appertaining to this highly Christian country, and consisting of a people of the same language and almost of the same customs.

The rumour of these spiritual necessities was only

heard of to be enquired into ; and, if possible, to be met by an adequate proportion of relief. The whole state of the case was entered into by the late excellent and intelligent Dr. M'Allum in the Conference. During the detail Dr. Clarke felt himself increasingly interested ; and ultimately his spirit was so roused by the certainty of their extreme wants, and so spell-bound by the voice which seemed to proceed from them imploring help, that he spoke warmly in behalf of two Missionaries being sent over to the Shetland Islands, to break up the fallow ground, and to sound along their rocky shores, and on the sides of their mountains, the message of mercy, the glad tidings of salvation.

The next consideration was, the means by which these expenses should be met.

On Dr. Clarke's return from the Conference he wrote strongly and importunately to Robert Scott, Esq., of Pensford, on the subject ; and that gentleman, in the most liberal manner, at once offered £100 a-year, for the support of a Missionary to Shetland, and £10 towards every chapel that should be built, besides handsome donations from Mrs. Scott, and her sister, Miss Granger, of Bath, to which Mr. Scott ever added an extra sum to his regularly stipulated subscription : to these handsome contributions were added others, from several ladies, personal friends of Dr. Clarke's : and, thus encouraged, two young men offering themselves to Conference to undertake the mission, it consented to appoint them to that new field of missionary labor.

Dr. Clarke was pleased with the spirit and conduct of the young men, thus appointed by Conference as missionaries—the Rev. Samuel Dunn and the Rev. Mr. Raby ; but previously to their setting off he requested them to visit Millbrook, that he might converse with them in a more

especial manner, in reference to their mission ; and, after their residing under his roof, though before pleased with their general conduct and spirit, he was afterwards thoroughly satisfied by their pious demeanor and intelligence of mind.

Dr. Clarke conversed much with these ministers on the subject and object of their mission, and on the best mode of carrying it on. A Scotch gentleman, who was on a visit to Millbrook at the same time, kindly and willingly gave them letters of introduction to merchants of Edinburgh ; these, on being presented, were exchanged for others to several of the principal merchants at *Lerwick*, and thus they gained a ready and respectable entrance upon the work which lay before them.

The Conference had instructed Messrs. Raby and Dunn to correspond regularly and particularly with Dr. Clarke on the subject of their work, the progress they should make, the necessities of the people, and the supply they had to meet these necessities, &c.

It is not our intention, nor indeed is this the place, to give anything like the history of this Shetland mission ; though but few details of the kind could furnish more matters of interest, or bear anything like similar proportion of success, considering the means and money employed : still, however, something must be said in reference to this subject, as its history is so interwoven with that of Dr. Clarke at this period of his life and labors.

The two young missionaries thus sent out, soon found favor in the sight of the people : they did faithfully the work of evangelists, and by their instrumentality, the word of the Lord ran and was glorified ; many hundreds were brought to a saving knowledge of Him, whom to know is life eternal. The cottages soon became too small

to hold the hearers ; and from the nature of the climate, and the Islands being, especially at certain seasons of the year, almost perpetually the abode of storms, it was impossible to preach out of doors, and thus places for public worship were loudly called for : in this difficulty, Dr. Clarke had once more recourse to the influence he had over individuals, and the benevolent public ; and he earnestly besought God to dispose their hearts to help in this good work : and he then put his own shoulder to the wheel in order to urge forward the machine : nor did he labor in vain : individuals came liberally forward, and the voice of his frequent and urgent solicitations was forcibly felt on the public mind, and produced the fruits of a large supply for carrying forward the work, and for building chapels, &c. Thus, in a short space of time, several commodious places of worship were built, to which hundreds flocked in order to hear words, by which they might be saved : during all this time his heart often failed him, lest his supplies should be inadequate to the expenses of carrying on this work : but he had much faith, and he used much prayer ; and, added to all, frequent and powerful appeals for continued aid : wherever he went he pleaded the cause of Shetland, and that so cogently and feelingly that it seemed impossible to resist the spirit with which he spoke, or to turn aside from the benevolent influence by which he was himself actuated. In process of time numerous chapels were raised : but it was part of his plan not to leave the slightest debt upon any of them, nor did he ever practically deviate from his first resolve in reference to this point : the people themselves, by their gratuitous labor, came up also to the help of the Lord, and thus a mighty work was shortly accomplished, for the hand of the Most High dispensed a blessing, and His Word ran very swiftly.

The account contained in the following Letter, which Dr. Clarke sent to his sons in London, will not be uninteresting.

Millbrook, Dec. 8, 1822.

“ MY DEAR LADS,

“ YOU have, no doubt, heard of the ravages of the extraordinary storm we had on Thursday night, for I suppose it was not confined to Lancashire. In the evening, about eight o'clock, I went into the garden and observed a remarkable halo about Jupiter: I came in and mentioned it to your mother and sister, they went to the door to see it: I told them that it portended a storm, for this phænomenon is not common. At half-past nine I went into the study, and found that the mercury in the barometer had suddenly fallen from changeable to rain, nearly a whole inch. I then took it for granted that we should have a hurricane: however, being ill of a cold, I went up to bed. About ten it began very violently, and actually shook the room, and rocked the bed under me: shortly after, your sister Mary Ann came into the room, for your mother was too much alarmed to go to bed, and I was awakened by your sister talking of damage below; but they charged me not to rise, for I could do no good. I lay a little longer, but as the gale was now tempestuous, I rose and dressed myself completely, as I knew hurried-on clothes would shortly be of little use. By the time I got down to the study, I found two of the maids, a workwoman, Bill, mother, and sister, all pushing with might and main against the shutters, as the windows themselves had been stove in by the tempest. Bill was standing on my study table holding the upper part of the shutters, and as it was slipping into the room by the reaction of his pushing against the shutters, some were hold-

ing the table to prevent his coming down. I immediately got hammer and spike-nails and drove them through the feet of the table into the floor, which effectually secured it from slipping farther : I then procured boards to hold against the shutters ; folded cloaks, earth rugs, &c., round the shivering women, and then hastened to the bed-room above the study ; for by this time that window was split. With great difficulty I opened the door, owing to the vast pressure of the wind against it : I saw nothing could be done there ; but I gathered some glasses, &c., out of the way, and then was obliged to abandon that room to its fate. I then returned to the study, which seemed the principal point of attack, and, with excessive exertion, succeeded in securing the shutters, by the agency of boards, shelves, and four *pitch-forks*, stuck in different places in the shutters, and their shafts secured to the floor by strong nails. A little after twelve o'clock a tremendous crash was heard without : we expected the chimneys had given way, and we knew not what moment we might be dashed to pieces by their fall through the roof and floors : I went into the kitchen, and found the window dashed to pieces ; but, as the shutter still stood, I was afraid to touch it, and only endeavored to make it still more secure. A little before one o'clock the mercury began to rise in the barometer, and I then announced to our poor exhausted family, that the storm would soon abate : this they could scarcely believe ; but about two its fury was lessened, but not so much so as to allow any of us to leave our posts : about four some of us got to bed, the rest keeping watch all night.

“ God preserved all our lives : but what a spectacle did day-light present. The lead on the chapel and the cottages was wrapped up like a scroll, and everywhere torn up. The privet-hedge in the garden partly rooted out of the ground ;

and thirteen yards of the parapet stones, in front of the roof, (which parapet stones run all round the house on the top of its wall,) torn from their bases, the iron cramps, which connected them, twisted out as if they had been threads; and the stones themselves, some 100, some 200 pounds weight each, laid separately flat on the slates of the roof of the house. Seven yards of the same parapet, at the lower end of the house taken off by the same blast, and dashed into the orchard, some of which had, by their weight, and the force of their fall, sunk into the earth a foot deep. Had the stones in the front made their way through the roof, as they were exactly above our heads where we were endeavoring to secure the study window, to keep the house from being blown up, then your mother, sister, the maids, Bill, the needle-woman, and myself, must have infallibly been dashed to pieces, as it was exactly over our heads. Glory be to God for an escape so signal: this was the crash we heard; had we known what it was, what would have been our dismay and expectation. Your sister behaved like a heroine: her natural timidity entirely forsook her; and she was for nearly six hours employed in assisting to labor—going from room to room to report progressive damages; or in administering refreshment to the exhausted laborers. Poor Irish Bill worked till he was often nearly dropping down with fatigue.

“Several people in Liverpool, have, I hear, been killed, and, amongst that number, Mrs. Worrall, whom, twenty years ago, I had, in St. Peter’s Church, Liverpool, given to her husband: she was killed by the falling in of the chimneys on the roof and floors of her own house, leaving several lovely daughters fatherless and motherless! Poor old father *Owen Davis* just escaped a similar fate: providentially, he had just risen off his chair, when the whole stack of chimneys

fell through the roof on *that chair* and *the table before it*.
Thank God all our lives are whole in us !

“ Mother sends her blessing to you all, with that of

Your affectionate Father,

ADAM CLARKE.”

The sentiments and particulars contained in the following Letter will be best expressed by being given to the Reader in the very terms in which they are couched. They are addressed to His Royal Highness, the Duke of Sussex, and are as follows :—

Millbrook, Nov. 8, 1822.

“ MAY IT PLEASE YOUR ROYAL HIGHNESS,

“ WERE I to consider only the vast distance which birth and fortune have placed between your Royal Highness and myself, I certainly should not presume to seem to obtrude myself on your Royal Highness’s notice.

“ But, while I feel the highest respect for your person and rank, I feel assured, by your well known character as a *scholar*, that I may, without offence, approach you on a subject which I believe occupies no small portion of your Royal Highness’s attention.

“ This Letter will serve to introduce a parcel of books, nineteen volumes or parts, royal quarto, of ‘*A Commentary and Critical Notes on the Sacred Writings*,’ which, while it awaits your Royal Highness’s acceptance, will require both apology and explanation.

“ May it please your Royal Highness, my habits, from my early youth, led me to study the Bible, not as a textbook, to confirm a pre-conceived creed, but as a revelation from God to man, which it was the duty and interest of every human being deeply to study and earnestly to endeavor to understand.

“ Conscious that *translators* in general, must have had

a particular creed, in reference to which they would naturally consider every text, which, however honestly intended, might lead them to glosses, not always fairly deducible from the original words; I sat down with a heart as free from *bias* and *sectarian feeling* as it was possible, and carefully read over, cautiously weighed, and literally translated every word Hebrew and Chaldee in the Bible: and as I saw it was possible, while even assisted by the best lexicons, to mistake the import of a Hebrew term, and knowing that the cognate Asiatic languages would be helps of great importance in such an enquiry, I collated every verse where I was apprehensive of difficulty, with the *Chaldee*, *Syriac*, *Ethiopic*, *Arabic*, and *Persian*, as far as the Sacred Writings are extant in these languages, with a constant reference to Readings collected by Kenicott and De Rossi, and to the *Septuagint* and *Vulgate*, the earliest translations of the Hebrew Text which have reached our times.

This reading and collation produced an immense number of *notes* on all parts of the Old Testament, which I was prevailed on by several of my learned friends to extend in form of a *perpetual comment* on the whole book.

“ The Comment I put to press in 1810, after having been for the thirty years preceding employed on the reading, collating, &c., already mentioned.

“ When I had finished in this way the *Pentateuch*, and the books of Joshua and Judges, I was advised by many of my friends, (who were apprehensive from the infirm state of my health, that I might not live long enough to go regularly through the whole,) to omit for the present the OLD, and begin with the NEW *Testament*. I did so, and having literally translated every word of that last best gift of God to man, comparing the whole with all the

ancient versions, and the most important of the *modern*, and collated all with the various Readings collected by *Stephens, Fell, Courcel, Gherard of Maestricht, Bengel, Mills, Wetstein*, and *Griesbach*, actually examining many MSS. myself, illustrating the whole by quotations from ancient authors, *Rabbinical, Greek, Roman*, and *Asiatic*, I brought my Comment on the above plan down to the end of the Apocalypse.

“ When this was finished, I returned to the *Old Testament*, and have now brought it down to the end of the *Book of Psalms*, the last part of which is just now coming from press.

“ In the prosecution of this work I was led to attend, in the first instance, more to *words* than *things*, in order to find their true *ideal meanings*, together with the *different shades of acceptation* to which they became subjected in their application to matters, which *use* and *circumstances*, in the lapse of time, had produced. And as I perceived an almost continual reference to the literature, arts, and sciences of the *ancient world*, and of the *Asiatic nations* in particular ; I made these things my particular study, having found a thousand passages which I could neither illustrate nor explain, without some general knowledge of their *jurisprudence, astronomy, chemistry, medicine, surgery, meteorology, pneumatics, &c.*, and with their military tactics, and the *arts and trades* of common life.

“ In such researches, connected with the studies previously mentioned, and in bringing down the Comment as before specified, I have consumed nearly *forty years*. And by this your Royal Highness will at once perceive, that be the work *ill* or *well* executed, it has not been done in a *careless* or *precipitate* manner : nor have any means within my reach been neglected, to make it, in every

respect, as far as possible '*A Help to the better understanding of the Sacred Writings.*'

"In the course of all this labor I have also paid particular attention to those facts recorded in the Bible, which have been the subject of animadversion by *Freethinkers* and *Infidels* of all classes and times ; and trust I may say that, no such passage is either designedly passed by or superficially considered : that the strongest objections are fairly produced and met ; that all such parts of the Divine Writings, are in consequence exhibited in their own lustre, and that the *truth* of the doctrines of our salvation, has had as many *triumphs*, as it has had *attacks*, from the rudest and most formidable of its antagonists.

"On all such subjects I humbly hope, that your Royal Highness will never consult these volumes in vain. And if the grand doctrines that constitute what some call *orthodoxy*, (which prove that God is loving to every man, and that from His Innate, Infinite, and Eternal Goodness He wills, and has made provision for the SALVATION of EVERY HUMAN SOUL,) be found to be those which alone have stood the test of the above sifting and examination, it was not because they were sought for beyond all others, and the Scriptures bent in that way in order to favor them ; but because these doctrines are essentially contained in, and established by, the oracles of God.

"Thus, may it please your Royal Highness, I have given a general account of the labor in which the principal part of my life and strength have been consumed : a labor which, were it yet to commence, with the knowledge I now have of its difficulty, millions of silver and gold could not induce me to undertake.

"Will your Royal Highness then condescend to receive these volumes, the fruits of all this labor, and the *Con-*

tinuation as it may come in course, giving it a place in your *select*, and yet very *extensive*, library, the *nucleus* and subsequent *accretions* of which have been laid and formed by the bibliographical skill and industrious hand of your Royal Highness? I trust it will not be disgracing the shelves of Kensington Palace :—

‘ Love is a present for a mighty king :—’

and it comes as a testimony of the very high respect with which I have the honor to be, may it please your Royal Highness, your Royal Highness’s

Most obliged, grateful, humble Servant,

ADAM CLARKE.”

To this interesting detail of efficient labor, His Royal Highness, the Duke of Sussex, returned the following most gracious answer :

“ DEAR SIR,

“ HAD I not been seriously indisposed for some time, long before this you should have heard from me : an illness of upwards of six weeks has hitherto rendered me incapable of doing any thing except of feeling grateful to you for a most interesting Letter, as well as for the most valuable present which you could have bestowed upon me.

“ Your precious Work is already carefully placed in my library, and as soon as I return to Kensington Palace, it will afford me infinite satisfaction to study and diligently to examine its contents, which I cannot do so perfectly at this place.

“ It is with the Almighty alone, who knoweth the

hearts and most inward thoughts of every one of His creatures, to recompense with everlasting grace, your great exertions and activity in expounding and publishing the Divine Truths to the world at large. That this will be the case I have no doubt, and I most fervently pray that when it may please the Omnipotent Disposer of all human events to call you hence, that you may then receive a more durable and adequate reward for your labors than in this mortal and transitory world I fear you are now likely to attain. We miserable inhabitants of this terrestrial globe, are, however, capable at least of judging and estimating your mental and physical exertions in this great cause; and I, for one, can assure you that I feel most thankful to you for having selected me as a witness of your diligence, assiduity, and perseverance, in this godlike work, by the presentation to me of a copy of your voluminous work—the produce of the fruits of your industry. This kind distinction, believe me, is not thrown away upon one who is either insensible to the compliment, or ignorant of the value of the gift; and most faithfully do I promise to read, consult, and meditate, upon your faithful, luminous, and elaborate explanations of the Sacred Book. As far as I have presumed to dive into, and to occupy myself with the Holy volumes, I feel satisfied of their Divine Origin and Truth; but that they contain likewise more matters than any one, and myself in particular, can ever aspire fully to understand. This belief ought, however, in no wise to slacken our diligence, nor damp our ardor in attempting a constant research after the attainment of knowledge and of truth, as we may flatter ourselves, although unable to reach the goal, still to approach much nearer to its portals; which, of itself is a great blessing, as I am convinced that if we only follow strictly the rules and regulations contained in the Scrip-

tures for the guidance of our conduct in this world, we may present ourselves, (although aware of our own unworthiness,) before the Divine Throne with a confident hope of forgiveness, from the knowledge we acquire therein of His mercy to all truly penitent sinners.

“ Thus far I boldly state that I think ; but I do not venture to enter upon, or to burthen myself with what are *commonly designated as dogmas*, and which in my conscience I believe for the most part, if not entirely, are human inventions, and not exerted for purposes, or from motives, of Christian charity : I am, therefore, determined to keep my mind calm upon such topics, and to remain undisturbed and unbewildered by them : I am persuaded that their adoption is not necessary for salvation. This I say, wishing at the same time that I am making this honest declaration, not to be thought a Free-thinker ; which imputation I would indignantly repel ; nor to pass for a person indifferent about religion, which God knows I consider if *Christianly*, I mean *most charitably, observed*, to be the greatest blessing to mankind in general, and of the utmost importance to my own comfort and happiness in this world, as well as to my hopes in futurity.

These objects, besides many others which seem to have occupied the greatest and most valuable part of your active life, cannot fail of being most interesting to the historian, the theologian, the legislator, and the philosopher : from all these details the mind will undoubtedly derive rich sources of information wherewith to make researches, and thence to ground deductions. To these I shall assiduously apply myself when retired in my closet, and as my heart and mind improve, I shall feel my debt of gratitude towards you daily encreasing, an obligation I shall ever be proud to own ; and with which

sentiment I have the pleasure to conclude, signing myself, dear Sir,

Your sincerely obliged, and truly devoted,

Bognor,
Dec. 24, 1822.

The above long letter is altogether in the handwriting of His Royal Highness, the Duke of Sussex, an individual whose nobility of soul illustrates his nobility of birth, and who is a prince in all royal endowments.

IN the commencement of the succeeding year, 1823, Dr. Clarke was, January 4, elected *A Member of the Geological Society of London*. Although he still spent the chief part of his time at Millbrook, being deeply engaged in the prosecution of his Notes on the Bible, he generally preached once on the Sabbath, either at Liverpool, or in the smaller chapels comparatively near his own residence.

In February he received the following Letter from Sir Alexander Johnston:—

19, Great Cumberland Place, Feb. 1, 1823.

“MY DEAR SIR,

“MANY of my Indian friends and myself have lately formed a plan for establishing *An Asiatic Society*, in London, for the improvement of the literature, arts, and sciences of Asia: the plan appears to be popular, and many of my acquaintances have already applied to me to be proposed as Original Members. I know no man who

will be so great an ornament to such a Society as yourself, and should you feel inclined to join us, I need not say how proud I shall be in having the honor of proposing *you* as an Original Member. We intend once a-year to publish such of the papers as may be contributed by Members of the Society, or may be deemed best calculated for promoting the ends of the Society. After the 15th of March next every candidate who offers himself, must be ballotted for: previously to that date *three* Original Members may put down the name of a friend as an Original Member.

“ Lady Johnston desires to be kindly remembered to you.

I am, my dear Sir,

Yours very sincerely,

ALEXANDER JOHNSTON.”

Dr. Clarke was accordingly proposed and became one of the Original Members of *The Royal Asiatic Society*.

In the March following we find him thus writing to his friend the Rev. Thos. Smith:—

Manchester, March 29, 1823.

“ MY DEAR BROTHER SMITH,

“ YOUR Letter deserved the earliest notice I could take of it, and of it I have never lost sight, but I am obliged to write much, read much, and think much about many things which only concern me in my official capacity as President of our Conference; added to this I have to travel and labor from the same cause.

“ On your main question, my opinion may be given in a few words: *Bodies of Divinity* I do most heartily dislike: they tend to supersede the Bible; and, indepen-

dently of this, they are exceedingly dangerous ; they often give false notions, bring their own kind of proofs to confirm those notions, and, by their mode of quoting insulated texts of Scripture, greatly pervert the true meaning of the word of God. This is my opinion of them : the ministers who preach from them fill the heads of their hearers with systematic knowledge. As to your request, that I would recommend you a ‘proper system of divinity, or let you have any one I may have drawn up for myself,’ you will at once see what answer it is likely to have : I know of none that I could conscientiously recommend, and I never made one for myself : the only thing like this which I ever did was, the Principles deduced from the Holy Scriptures, which I drew up for the use of the Budhist Priests, and which you will find in the little tract called *Clavis Biblica*. The only preaching worth anything, in God’s account, and which the fire will not burn up, is that which labors to convict and convince the sinner of his sin, to bring him into contrition for it, to convert him from it ; to lead him to the blood of the covenant that his conscience may be purged from its guilt,—to the spirit of judgment and burning, that he may be purified from its infection,—and then to build him up on this most holy faith by causing him to pray in the Holy Ghost, and keep himself in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life : this is the system pursued by the Apostles, and it is that alone which God will own to the conversion of sinners : I speak from the experience of nearly fifty years in the public ministry of the Word : this is the most likely mode to produce the active *soul* of divinity, while the *body* is little else than the preacher’s creed. Labor to bring sinners to God ; should you by it bring yourself to the grave. Avoid paraphrasing a whole book or epistle in a set of discourses ;

it is tedious and often produces many sleepers. I have often thought God designed you for an itinerant preacher, a current flame of fire. You can bear with me : though a Methodist, I love you full as well as any of your Calvinistic friends either can or do ; and am ever

Your affectionate Brother in Christ,

ADAM CLARKE."

Dr. Clarke, by virtue of his office as President of the English Conference had also to preside over the Irish Conference, and being requested to visit other parts of the Sister Kingdom, besides Dublin, and being earnestly solicited to preach, and hold several Missionary Meetings in Scotland, he set off on this tour the latter end of May of this year, accompanied by his friend, William Smith, Esq., of Reddish House, Stockport, and his daughter, Mary Ann.

The following are such portions of the Journal which he kept during his absence from home, as may be interesting to the public :—

" AFTER passing through a part of Westmoreland we came into Cumberland, which presents a far better general aspect ; it has better roads, and is better cultivated ; the soil is better, and the people and the cattle appear to be more healthy. We proceeded to Carlisle, and, after a tolerable night's rest, went to view this ancient city. Scarcely a yard of the old wall remains, though it was once well fortified : there were only two six-pounders mounted on all the castle ; the walls of which are everywhere running into a state of ruin : the embrasures, through neglect, changed into mere breaches ! the parapets overgrown with rubbish ; in short, scarcely anything presents itself to the eye, but ruins, and what is ruinous.

The barrack-master, Mr. Little, a polite, intelligent, well-tried officer, treated us with much respect, and took much pains to shew and describe every thing interesting; among the rest, the long gloomy room in which the unfortunate *Mary*, queen of Scotland, is said to have been confined, for eighteen months; the windows of which are small, narrow, and heavily ironed: it was then used as a barrack-room, and was a wretched place enough for the commonest soldier. We were also pointed out a small place between double gates, where the brave Sir William Wallace was kept a prisoner for one night, with his hands tied behind him, and who was afterwards basely murdered by Edward I., who was afraid of a man whom treachery had cast into his hands. From the top of the castle, the view of the adjacent country is very fine: the vale, beautifully watered by the Caldew, the Peterell, and the Eden, is everywhere fertile. As to the old gates of the city, termed the Scotch-gate, the Irish-gate, and the English-gate, and which have been so celebrated, they are totally demolished; not one stone of them appears; the corporation having commanded them to be taken down in order to enlarge the city! The city might have been enlarged *ad libitum*, and these have been preserved;—but Goths and Vandals are to be found in different corporations.

“ We next went to view the cathedral, built entirely of sand-stone or ashler; the surface is everywhere in a state of decomposition. At the entrance you behold in *fresco* upon the inner wall, and in different compartments, the history of *St. Anthony*: and on the back of the opposite wall, (which two walls include the nave,) the history of *St. Augustine*, each of these is illustrated by a distich in old English, and in the old church text character. These frescoes are running fast into decay, and had been some time ago all *whitewashed over*, but this is

now washed off. The parish church connected with the cathedral, is a much more ancient building than the cathedral itself: its *Saxon arches* are supported on huge pillars of masonry; but the church is small, dark, and dismal enough, yet all the parochial duty is performed in it. Ruin, the consequence of neglect, is making rapid aggressions on both of these buildings.

“ The city of *Carlisle* is delightfully situated, and, in a general way, well built: the streets are wide, and well paved. They are building a new jail, which is to occupy about three statute acres of ground; the present jail is a very small ruinous place; but it is to be hoped that crime is not so much on the increase as to require a building so vastly larger than its predecessor. The two law courts are fine modern buildings, and are the first you meet on your entrance from the south.

“ *May 28.*—Having preached last evening to a large and deeply attentive congregation; we set off early this morning for Scotland, and in about thirteen miles we passed over the little river called the *Sark*, which here separates the two kingdoms, and proceeded on to *Dumfries*, which is a neat, well-built, clean town, (mentioned in a former Journal.) We went to see the monument erected to the memory of the poet *Robert Burns*, who was a native of this town. This I had not seen on my former visit. The poet is represented in the act of *ploughing upon a rock*; when an angelic form, I suppose designed to represent the *Genius of Poetry*, surprises him with her sudden appearance; he looks amazed, one hand drops from the plough handle, while the other still holds it on its bed, and with his head inclined a little backward, he contemplates the vision: the device is as large as life, executed in white marble, and placed under

a neat dome, with open arches to the front and end; the back part being occupied by the figures. I asked the old man who attended us, and who was personally acquainted with the poet, if the figure was a likeness: he replied, 'It is a resemblance, but not a likeness.' I must confess I saw nothing in the figure, nor in any of its accompaniments, particularly impressive. The figure of the poet is but mean, and the attitude trite and vulgar: any person may be expected to stare at the sudden descent of a coelestial being. His holding the plough points out his early occupation. His ploughing on a rock may not unaptly represent the little benefit he derived from the cultivation of that genius of poetry, with which he was endowed in no common measure; but the emblem may be applied to his country, which suffered him to continue in such contracted circumstances, as to render him accessible to persons of a low and profligate course of life, and thus fostered habits which shortened his life, and eventually cut off a man of such native unforced genius, full of true wit and benevolent feeling; a poet who sketched nature with the hand of a master; and by his inimitable descriptions, causing the rural and rude customs of his country to live through all succeeding generations. Such a man, and such a genius was, in the nineteenth century, permitted to live in the low contracted situation of a common officer of excise, and thus put in the very way in which he was most likely to indulge in those propensities, which by frequenting low company he had unhappily contracted; and he never had it once in his power to rise above the level of his original circumstances, but had to labor on while he cultivated the muses. Scotland must ever feel with regret, that she neglected a man who is her boast and her honor!

"We stopped to dine at *Lanark*, which is, for the head

of a shire, irregular, and ill built. There is a court-house, decorated in the front with a vast figure of *Sir Wm. Wallace*, the face of which is nearly lost in a huge curled beard and a steel cap. After many chances and changes, we at last arrived in Edinburgh, where having walked from inn to inn for some time, we at last got accommodated at the Crown and Bell, in Princes Street.

“*May 29th.*—I rose early this morning, and walked out in order to have an uninterrupted view of the city. *Edinburgh*, whether considered in itself, or in its situation, is the most superb, and the most beautiful city I have ever seen; the streets are very wide, well laid out, and admirably well paved: the houses being all built of hewn stone, and very lofty, give it the appearance of a congeries of castles; scarcely anything can be conceived more majestic. This being the anniversary of the restoration of Charles II. the castle guns were fired, and a flag hoisted on Nelson’s monument; but in this the people here appear to take as little interest as they do in England. Finding that the General Assembly of the Kirk of Scotland were sitting, I got an admission into the place, which is much too confined for the purpose, and resembles a small *chapter-house* in a poor cathedral: it is capable of holding about two hundred ministers, and has a sort of galleries, which would probably contain about half that number.

“*May 31st.*—We went this morning to see *Holyrood House*, or the House of the *Holy Cross*. We were shewn into the chapel; it is totally without a roof. There is a window-frame at one end, of beautiful stone-work, which retains a feature of its former grandeur: the floor was entirely covered with grass and weeds; the stone

wall chiefly broken down; the monuments either shattered, or so covered with grass and rubbish, that they were little discernible, and the inscriptions on them so filled up with moss, as to be wholly obliterated, unless by a sharp instrument you picked the letters out, which one of my companions attempted, but the task was too long and difficult for the time we had to spare. The vault where the remains of the Scottish kings are deposited, and which consists of white marble, is now totally black, and in a state of the most deplorable decay. We left this once beautiful chapel, and still the sacred depository of the remains of some of the first men and first names on the page of history, with feelings of pain and regret; and were taken thence to the gallery of pictures, which are nothing less than a whole series of impositions; for we were shewn not only all the later Scottish kings, their ancient warriors—Macbeth, Macduff, and Donald, &c. &c.; but we were pointed out Fergus the First King of Scotland, and Caractacus King of Britain. My companions ascended the hill called Arthur's Seat, in order to enjoy the fine and expansive view it affords; and we then returned towards the city, stopping to view Nelson's monument, and ascend to the top of Calton Hill. The former is built on the edge of a mouldering rocky precipice; immense portions of the rock are now in a state of decomposition and almost entire detachment from the rest, and there is no apparent solidity in any part. I should not wonder if in less than fifty years the monument and its foundation were precipitated down the hill. From this hill the prospect of the old and new town, Leith, the harbour, and the sea, as well as the adjacent parts of the country, are seen to the highest advantage: the city itself, viewed from this eminence, appears, for the regularity of its structure, the spaciousness of its streets, the height and

splendor of its buildings, and the beauty of its situation and scenery, what perhaps it in reality is, *the finest city in the world.*

“ *June 1st.*—I preached this morning at the chapel in Nicholson’s Square, to a large congregation. I took for my subject Luke xxiv. 46 and 7, in which I shewed, by strong arguments drawn from *Scripture* and *reason*, that there was an absolute necessity that Christ should die, and that without this, the doctrine of salvation could not be preached to the world. In the evening I preached at *Leith*, from Rom. v. 10, on the natural fallen state of man, and his recovery by Jesus Christ.

“ *June 2.*—We have spent the whole of this day in a painful and long journey, to visit and examine the places and scenery described by *Allan Ramsay* in his celebrated pastoral, called ‘*The Gentle Shepherd.*’ It is known that there are two places which pretend to be the scene of this exquisite poem. One lies on the river *Logan*, the other on the river *Esk*, or the *North Esk*; we took the former, and I describe nothing, because I am fully satisfied that no part of the scenery could have been derived from any of the places I visited through a weary day’s search. We had taken some refreshment with us, and it was well we did, or we could have got none, for the only house we could meet with among the hills, and which they told us had once been a hunting lodge of James I., was too poor to afford us any thing to satisfy the hunger and thirst, occasioned by our rambling. Our female companions were too much exhausted to prosecute farther examinations, so we left them while I walked with my two friends many miles in fruitless search among hills, dales, craggs, and rivulets, till quite exhausted in body and spirits, I re-

turned, fully satisfied that the scenery described in 'The Gentle Shepherd,' does not lie in this part of the country. It is true that there are places up this river that may be called the '*The Craigy Bield*,' '*The Washing Green*,' '*The Lover's Loup*,' &c.; but as to 'Glauds Onstead,' 'Symmie's Farm,' &c. no such places ever did exist here, as there is no one place up the course of this river, to what is called *Habie's How*, and the little *Lin*, or waterfall, that presents one single acre of surface for cultivation; nor I believe were these places ever inhabited by man. Nor indeed could any poetic imagination have derived from such imperfect scenery, the glowing and natural descriptions in the poem in question. Upon returning after this our sore search to our companions, we set forth to rejoin our carriage, which we had left on entering upon the hills. It, we found indeed, but neither driver nor horses; and the key of the carriage he had also taken with him. This was a sad disappointment, for the wind was blowing keenly from off the hills, and we were cold and comfortless. The man, instead of having gone to a small post-house within sight, not finding there all he wanted for himself, had gone off a considerable distance. I walked on with my female companions on our road to Edinburgh, while my two other companions called at the manse, or clergyman's house, to learn from him where it was likely our driver could be. He most kindly sent his man on horseback to find our runaway and the horses, and bring them after us. He found him, and certainly in a state for which, on the succeeding day, he must have been thankful for a guide; and after we had walked as long as the exhausted spirits and strength of my companions could well be supported, even by all the encouraging prospects I could hold out to them, at length the carriage appeared, and by one of the gentlemen

mounting on the box, as regulator general, we reached Edinburgh, through God's mercy, in safety. I am sorry that I shall not have time to visit the other places on the *North Esk*, as there I take it for granted lies the scenery of this inimitable pastoral.

“*June 3.*—We visited the castle, and saw the old Crown and Sceptres, which had originally belonged to *Robert Bruce, King of Scotland*, and which had been locked up and unknown since the period of the Union. The sceptres are silver gilt, and headed with a crystal globe; the crown is small and inelegant, set round with emeralds, rubies, topazes, and pearls. The castle itself is a congeries of very rude, ill-planned buildings, and has no security but from its walls, and naturally strong situation. On the whole, though I was highly gratified by the beauty, and the situation of Edinburgh, yet it is only in reference to its external appearance, that the mind is fully satisfied. When you look into the houses, the shops, the streets, either for their furniture, or their merchandize, or for even persons or equipage suitable to the grandeur of the buildings, you are utterly disappointed. Every thing appears out of proportion with these majestic edifices; and must either be passed by unheeded, or if noticed at all, it must be with dissatisfaction.

“*June 4.*—Having arranged all matters here, we took a chaise, and in about six hours, arrived at James Swords, Esq., Annefield, near the Gallowgate, Glasgow, to which we had an affectionate and polite invitation, during our stay in Edinburgh. Here we were met by a very friendly and religious company, among whom was Dr. M'Gill, Professor of Theology in the University, and a very intelligent, as well as pious man. The road from *Edin-*

burgh to *Glasgow*, was fine, the country, like nine-tenths of Scotland, mountainous, bleak, and uncultivated, and of course thinly inhabited. I could not help noticing the to me, peculiar mode, in which Mr. Swords conducts family worship :—first, the bell is rung, and all the members of the family and the domestics, assemble ; secondly, a Bible, and version of the Psalms in the old Scottish poetry, are put into the hands of each person ; thirdly, Mr. Swords then announces, ‘ We shall begin the worship of God, by singing’ such a part, or such a psalm ; fourthly, when he has said this, he rises, and all the family with him, and he then offers up a short prayer for Divine assistance and influence during their religious exercise ; fifthly, they all sit down, and Mr. Swords having again announced the psalm, reads over the part intended to be sung, gives out the two first lines, raises the tune, and then the whole verses are sung uninterruptedly to the end ; sixthly, he then proposes the chapter that is to be read, and each turns to it ; seventhly, he reads the two or three first verses, the next person to him the same number, and so on through the whole circle till the chapter is finished, after which he reads Mr. Scott’s Notes on the whole ; eighthly, a solemn prayer then concludes the service, after which breakfast or supper is served. This sort of solemn set form has nothing in it objectionable, and suits the genius of the Scottish people ; but the reading the portions of Scripture alternately, appears to me to have too much of the school form about it, and causes the master of the family not to appear so sufficiently as *God’s Priest* in the public worship of his own house, as to me it appears he should look ; but this may be but a small objection.

“ *June 5.*—We went at the invitation of Dr. M’Gill, to view the University, and the Hunterian Museum. The

principal things I met with worthy of my attention, were the coins and the mineralogy. The great collection of coins I did not see, as Professor Cooper was unavoidably engaged during the time I could spare. The minerals are various, and there is one pretty large case where they are classified after the Wernerian manner. I could not discover any of the newly found minerals. The department of zoology is neither extensive nor in general very interesting; the conchology is valuable.

“ We took from the hill the most favorable view of the city: but it was immersed in smoke. The quay is paltry, the shipping poor, and the Clyde here appears to a disadvantage. In the evening I preached to a large congregation of attentive hearers from Matt. vii. 7.

“ It appears to me that, by the public ministry of the word of life, there is a greater likelihood of its doing good in Glasgow than in Edinburgh: here the people are more employed, and there are more public works in which a vast population is engaged; and I have ever found that true religion produces the greatest effect, where the people are employed in regular labor: in Edinburgh there are no public works, and the people are more dissipated.

“ *June 6.*—The day being cold, wet, and uncomfortable, I did not go out, but received visits from friends, and Dr. M’Gill with other literary men; with whom I had a good deal of useful conversation on important subjects. We have secured our places in the steam-packet for Belfast to-morrow. May God grant us a safe voyage!

“ *June 7.*—Having finished my work in Scotland, we went to-day on board the Eclipse steam-packet for Belfast. Though we had the wind strong a-head, yet in two hours and a half we reached Greenock, a distance of

twenty-six miles, where we called and took in other passengers. Had not the day been gloomy, with clouds and storms continually hanging in the wind's eye, the sail down the Clyde would have been beautiful; but as the weather was very hazy, almost every object was obscured. We had, however, a good view of *Dumbarton Castle*, as it is still called, though there is no castle on the place, but yet this little lofty craggy mound, with its few guns, commands completely the whole river. The wind being so contrary, we did not get into the Irish channel till near night. About nine p. m., we passed the singular rock and island of *Ailsa*, which rises perpendicularly 900 feet from the water. It is famous for the resort of *Soland geese*, who go thither to breed in thousands. A man farms it from the Earl of ———, formerly for £100, now for £50 *per annum*, merely for the sake of the eggs and feathers. To kill the fowls he has little expense and trouble, for they are so tame and unsuspecting, that they stand to be knocked down with clubs; and, being stripped of their feathers, their bodies are abandoned to birds of prey. About ten p. m., being sick, and the weather cold and wet, I went into my cabin and lay down.

“*June 8.*—Between two and three this morning, the wind blew a hurricane; the sea wrought, and was very tempestuous; and we were much retarded in our way, the packet losing sometimes from four to six miles every hour. However, though the storm continued, we reached Belfast Quay between nine and ten o'clock; having been about twenty-three hours on a passage usually performed by the same packets in sixteen or seventeen. I had been but an hour and a half on shore, when I was obliged to preach, and again in the evening at seven, to crowded

audiences, in which I could discover almost all our cabin passengers, with many of the clergy and chief gentry of the town ; who all heard with such attention as might be expected from Christians and well-bred Irishmen.

“ *June 9.*—I went to examine the Belfast Institution, which may be called the *Northern College* or *University of Ireland*. It is partly supported by voluntary subscriptions, and partly by the sums paid by students in certain branches ; uniting in some sort a school for all departments of learning, and an academy for arts and sciences. It is patronized by two classes of religionists, *Presbyterians* and *Seceders*, each of which has a professor of theology in the institution. The apparatus is very scanty, and kept in dirty and bad repair, without order or arrangement : their specimens of natural history are few and neglected ; and in every respect the institution appears to promise no long life, and to contain the seeds of its own dissolution.

“ In the evening I had a meeting with the preachers, stewards, and several principal friends ; together with almost all the leaders male and female, and endeavored to set them right on many matters on which they had got very uneasy. It was a very solemn and affecting time ; and I believe all were determined to leave minor matters and considerations, and strive together for the hope of the Gospel, laying themselves out for the future to be more useful to society at large, and to labor more abundantly to bring sinners to God. On one proposing the question to me, ‘ Is Methodism now what it has been ? ’ I answered it in a way very different from what was, I believe, expected and intended by it. ‘ No ! It is more rational, —more stable, —more consistent, —more holy, —more use-

ful to the community,—and a greater blessing to the world at large :’ and all this, I found no difficulty in proving.

“ *June 10.*—Instead of proceeding immediately for *Dublin*, for which our places had been taken, my companions expressed an earnest desire to visit that extraordinary production of nature,—the *Giant’s Causeway*.

* * * * *

“ After this gratifying visit to all parties, we set off to visit *Kilchronaghan* church,—the church in which, in my infancy, I was dedicated by baptism, to the Holy Trinity, by my own uncle, the Rev. *John Tracy*, the incumbent, and in the yard of which my uncle, *Adam Clarke*, lies interred, after whom I was named, as well as my grandfather and grandmother Clarke, and another uncle named William Clarke.

“ We searched the burial ground for a considerable time before we could find the grave in question ; at last I discovered it, and found a plain head-stone, with the following words in relieveo :— ‘ Here layeth the body of Adam Clarke, who died in August, 1756, aged six years.’ This date I had not before known : the engraving had been trusted to a rude workman. The young lad in question died of the small pox : he was, as I have heard my father say, ‘ A child of great hope.’

“ Here lie several of my ancestors, and I go to lie, most probably, in another land, and shall not, in all likelihood, be *gathered to my fathers* : but I too shall be found when all the quick and dead stand before the Lord ; and wheresoever my dust may be scattered, the voice of the Lord shall call it together, and I shall stand in my

lot, at the end of the days. May I then be found of Him in peace, without spot, and without blame, and have an entrance into the holiest through the blood of Jesus. After viewing the church-yard, we got admission into the church. I went within the communion rails; with silent solemnity and awe, I there, in the presence of Him whose I am, and whom I serve, mentally, and in a deep spirit of prayer, took upon myself those vows, which had so long before been, in my name, and on my behalf, made by my sponsors. * * * In my younger days I well remember the large tombstone of one of my godmothers as standing inside the altar rails: it was high, and of white marble, with the inscriptions all in gilt letters; now it stands some yards out in the church-yard. I enquired of the sexton the meaning of it, to which he replied, that 'several years ago that end of the church having long been in a bad state of repair, the walls had eventually fallen in, and to save expense, they had simply thrown up a wall, at the end of the fracture:' thus of course shortening the church some yards, and excluding the really handsome monument of my godmother, Mrs. Henderson.

"June 11.—We quitted *Magherafelt* early this morning, and proceeded through *Tobermore*, crossing the beautiful river *Moyola*, where, in my younger days I used to accompany my father to fish, and got to *Maghera*, where we called upon Mr. Alexander Clarke, one of my earliest schoolfellows. He had no recollection of my person; and a great many circumstances had passed off his mind, which were fresh in mine: but no wonder, it is more than half a century since we last met: he and his amiable lady urged me to spend the day with them, and promised that I should meet other of my old friends: but my plan was fixed, and I had no time to spare: we proceeded on

to Coleraine, where I had to preach of course, as it was the preaching night.

“*June 13.*—Early this morning we took a chaise and proceeded by *Ballymoney, Reshorkin, Ahogill, Randals-town, and Antrim, to Belfast*, where we arrived at half-past seven p. m., and found, as we had desired, our places secured for five o’clock next morning to proceed to Dublin. So far, through mercy, our journey through England, Scotland, and Ireland, has been prosperous, and unaccompanied by any kind of disaster. In the course of this week, from Sabbath morning, I have preached five times, besides incessant travelling; and now I must prepare for new labors and journeys: may He who has hitherto helped and borne with me, continue to shew me His mercy and His salvation!

“*June 14.*—We entered the mail at five o’clock, a. m., and passed through *Lisburn, Hillsborough, Newry, Dundalk, Dunlear, Castlebellingham, Drogheda, to Dublin*, where we arrived at half-past six, having run a course of 105 English miles in a little more than thirteen hours. Thus far hath God helped us!

“*June 15.*—I read prayers and preached this morning to a noble congregation, solemnly attentive to every word. My text, 1 Tim. ii. 8, gave me an opportunity of speaking strongly concerning the necessity of *prayer* to obtain grace in order to be enabled to resist evil, and to pursue and receive good. Prayer is the language of dependence upon God: the spirit of independence was that which was the first sin of the soul, infused by the Old Tempter—*ye shall be, כאלהים ke Elohim, like God. Ye shall be independent of him, and live to, by, and of, yourselves.*

This is the seed and germ of all iniquity : men endeavoring to live without their Maker. Hence the general neglect of prayer which prevails throughout the world. Men do not pray, because they feel not their dependence upon God.

“ *June 15th.*—I have this day received a proof from the most unquestionable authority, that the superstition of the Irish in reference to *fairies* is not yet extinct, in proof and illustration of it, I have just heard the following fact from an eye-witness of it:—‘ A farmer in the town of *Freshford*, county *Kilkenny*, built himself a house of three apartments, which is generally the mode of building the better kind of farm cottages ;—the kitchen is in the middle, and a room for sleeping, &c. on either end. Some time after it was finished, a cow of his died—then a horse—to these succeeded other smaller cattle—and last of all his *wife* died. Full of alarm and distress, supposing himself to be an object of *fairy indignation*, he went to the *fairy-man*, that is, one who pretends to know *fairy* customs, haunts, pathways, antipathies, caprices, benevolences, &c., and he asked his advice and counsel on the subject of his losses. The wise man having considered all things, and cast his eye upon the house, said, ‘ The *fairies*, in their night walks from *Knockshegowney* Hill, in county *Tipperary* to the county of *Kilkenny*, were accustomed to pass over the very spot, where one of your rooms is now built ; you have blocked up their way, and they are very angry with you, and have slain your cattle, and killed your wife, and if not appeased, may yet do worse to you.’ The poor fellow, sadly alarmed, went, and with his own hands, deliberately pulled down the timbers, demolished the walls, and left not one stone upon another, but razed the very foundation, and left the path of these

capricious gentry as open and clear as it was before.' How strong must have been this man's belief in the existence and power of these demi-natural and semi-supernatural beings, to have induced him thus to have destroyed the work of his own hands.

" June 16.—Not being able to get off from Dublin to-day, I preached this evening from Heb. iv. 16, *Let us therefore come boldly to the throne of grace*. I observed that two classes of persons were herein included: 1. Those who want mercy; 2. Those in necessity. I. God is great, and awfully present everywhere, but peculiarly so on his throne, for that is the place of judgment and justice; but here it is represented as the throne of *grace*, and himself sitting upon it dispensing mercy,—pardon to the penitent—healing to the backslider—and purity of heart to the believer. II. Christ is represented as a priest before this throne, and also as a sacrifice. God is infinitely well pleased with His Son Jesus—as a priest and as a sacrifice. But Christ assumed those characters, of priest, and sacrifice, in reference to *man* only; consequently, God is infinitely well pleased to dispense the *benefits* of his priesthood and sacrificial offering *to man*. This is a grand principle not to be forgotten. III. To the above persons he shews *mercy*. This is opposed to *merit*;—none can *deserve* any good from God, neither angel nor man, all have their being and support from his mercy; for the greatest of them can *merit nothing*. IV. This mercy is to be obtained by *coming boldly to the throne of grace*—μετὰ παρρησίας, with confidence, liberty of speech. *Boldness*, as generally used, signifies—1, *Rash and inconsiderate daring*, proceeding from pride and vain-glory; 2. *Courage and heroism*, springing from a consciousness

of ability, and skill, and a determination to fear nothing while in the path of duty and honor. In none of these senses can the word be used here :—1. Pride, vain-glory, and rashness, can have nothing to do in the case of a guilty and condemned sinner : a broken-hearted backslider : 2. to such, courage and heroism, and the *objects* on which they act, as well as the *ends* to which they tend, are alike inapplicable. But confidence and liberty of speech they may rightly assume ; 1. Because they are invited to come ; 2. Because they come in His name, with whom God is well pleased ; and 3. Because they bring that present which is worthy the majesty and dignity of the Being they approach. In the Eastern countries no man can come into the presence of a superior, without bringing a suitable gift ; nor a noble to a monarch, without a suitable present. The gift here is the sacrificial death of *Jesus* ;—the Lamb without spot is presented before the throne. The offerer is conscious of the worth and dignity of this present ; hence he brings it with confidence, and has full liberty of prayer and pleading before his God. *Come with boldness, &c.* V. A second class of persons is invited : those who are in necessity, who are exercised with trials in their families—poverty in their circumstances—or afflictions in their relations or in their own persons—or temptations in their souls ; but, coming in the same way, *these* also shall find help in the time of need ; support in, and deliverance from, their afflictions, and a happy issue out of all their adversities. The words *eis ευχαιρον βοηθειαν*, which we translate *in time of need*, would be better translated *for timely assistance*. There may be in other cases *post bellum auxilium*,—succour when the battle is lost, a rope thrown out when the man is drowned, the arrival of the physician when the patient

is dead ; but God gives help *when* it is wanted, and *as* it is wanted. Divine assistance is continually needed ; 1. To enable us to resist and overcome evil ; 2. To enable us properly to fulfil the duties required from us ; for without divine help we can do no good, nor resist any evil. VI. But there are peculiar times and circumstances in which we need especial help. 1. Sudden trials ; 2. Violent temptations ; 3. Premature deaths ; 4. Unforeseen and unexpected losses, &c. In all these cases, if the heart be right with Him, God grants timely assistance. Let us come therefore that we may find what we need, and come in the way He has appointed, who has promised us succour !

“*June 17.*—Since writing the above, I have learned the following particulars :—I have recorded that on June the 11th, I was earnestly, and I must confess, temptingly, invited to spend the remainder of the day and night at *Maghera*, in order to meet some of my oldest school friends, and visit many places dear to my recollection from the time of my childhood ; but that, owing to my having made other arrangements, it was out of my power to comply. We had not been many hours out of town, when it was strongly attacked by the *Ribbonmen*, and after a stiff conflict with the few Protestant families in it, was ultimately taken. There was only an ensign and four soldiers in the barracks for the protection of the town, and after firing a few shots, the officer was himself severely wounded. The neighboring Protestant inhabitants of the country, and a detachment of soldiers from *Tobermore*, hearing of the fate of their brethren, gathered together, assailed the assailants, who were in the act of demolishing the houses, &c. of the Protestants, many of which they

had destroyed, and they finally succeeded in beating and driving those murderers out of the town. Several were killed, and many more wounded. This news has just reached the castle, and from thence been forwarded to me. Had we remained but a few hours longer in *Maghera*, which we were disposed to have done, very probably we had been among the first victims of these desperate men. We have just escaped as out of the den of lions. Blessed be God for ever !

“ *June 18.*—Owing to the present extremely disturbed state of Ireland, particularly the south, many of my brethren and my friends became exceedingly anxious about my taking the journey to Cork. The preachers met together on the subject, and after making it a matter of prayer for Divine direction, all, except one, thought it most prudent for me not to go, while that one gave it as his belief that my person would be safe, and my journey prosperous for the cause of God in that part of Ireland, to which I had never been. They came and informed me not only of their deliberation, but also of its issue ; and as I found there was *one* dissentient voice, mine went with his, and I told them I was resolved upon going. Had they been all agreed, knowing the local circumstances of the country through which I was to travel, as well as the present excited state of the public mind, better than I could, and feeling assured that they had in full sincerity, asked council of Him who never lets any seek it in vain, I should not have gone ; but as it was, I felt my mind free to act agreeably to its own suggestions. However, all things considered, I wished to leave Mary Ann behind ; but when she found it originated from a supposition of danger, to which her father was about to be exposed, she

absolutely refused to be left, and so accordingly we all three took the mail for *Cork*. On entering the post-office yard, we could not but remark the extra precautions for safety on the road. We were to travel with two guards all the way, each having four pistols in his girdle, and a broad-sword at his side. Relying on Him, we trust to have a prosperous journey; and the brethren, not unmindful of the dangers of the way, have commended us to the grace and protection of God. I find that the *Lord Lieutenant* has, by proclamation, put the whole of the south under the Insurrection Act. According to appointment, we set off last evening at half-past seven. Owing to the disturbed state of the country from *Naas*, fifteen miles from *Dublin*, to *Cork*, the road was patrolled by soldiery at certain distances. However, we were not molested during the night, nor all the next day; arriving, covered with dust, and feverish enough, at half-past five o'clock, in the city of *Cork*. At *Carlow*, we were joined by the Limerick mail, with its two guards also strongly armed, and we thankfully kept close company all the night. We saw multitudes of people in the streets of the towns, and on the roads through which we passed: they were quiet, and were neither drinking nor making any kind of merriment. That part of the country through which we passed in the day-time, was generally fine; but, alas! cultivation is everywhere conducted in so slovenly a way, that even half-crops cannot be produced. The seed is not properly cleansed before it is sown, and hence the millions of weeds found in almost every field—thistles, docks, colts-foot, mag-weed, wild mustard, and every thing that can be termed *vitia segetum*, grows in multitudinous luxuriance. Besides, no care is taken to weed the fields: to see the state of most of them is painful, for they are a re-

proach to man ; but indolence and disorder are the Irishman's characteristics. In every town through which we passed, we were annoyed by the multitude of beggars, who literally beset the coach. The blind, the lame, the halt, the withered, invoking all heaven to induce you to give them money, and all in the most abject rags. One blind man used the following words : ' Look in charity upon me, that Jesus who left me blind, may look in mercy upon you.'

" *June 19.*—I arrived here (*Cork*) last evening at half-past five o'clock, p. m., and found several friends waiting for me, who received us with much affection. We were all exceedingly exhausted ; but a good night's rest has relieved us ; and I hope I shall be able to go through the labor appointed me both here and at *Bandon*. We went to see the Cork Institution, and I was glad to find that much of its attention is turned towards the improvement of agriculture in Ireland. The library is scanty, and the books chiefly on the arts and sciences. The mineralogical room is well laid out, and they have many good specimens both foreign and domestic : they have a large one of silver, several ounces in weight, thicker than a finger, and several inches long ; it is one of the finest I have ever seen. Their native *conchology* is good : their natural history but indifferent. After spending some time here, I had a little yet to spare, we walked round the wharfs to observe the shipping, &c. With one circumstance I was much struck : the vast quantities of acorn shells which they import from Italy, and which, it appears, answer as well as the oak bark for tanning, and for which they pay a high duty to Government. I should think such a traffic ought to be encouraged, as most certainly the oak is fast running out of England, and Ireland and Scotland have none. I re-

marked nothing on the quays for exportation, but whisky, of which many pipes lay ready to be put on board. Even here the general want of order prevails : every thing is at sixes and sevens, and neatness and cleanliness have little prevalence, or indeed place. In the evening, at six o'clock, we held our public anniversary of the Wesleyan Missionary Society. The chapel was very full, the people very attentive, and a good influence appeared to pervade all present.

“*June 20.*—I have spent this day almost entirely in paying and receiving visits. This ill suits my disposition ; but my present circumstances are such as to require it. I have endeavored to make my conversation as instructive as possible, and leave no company without prayer. This gives the proper turn to every meeting ; and all part with the resolution of becoming wiser and better. The seed which is sown in this way, is likely to bear much fruit, as in such companies it is sown in honest and good ground. I find many deeply pious, as well as sensible people in this place : they enter into the spirit of the Gospel, and desire to receive its fulness. My companions, with two other friends, are gone to visit the Lakes of Killarney, and I should gladly have accompanied them ; but I cannot go, for I have to preach the Gospel of the Kingdom both here and at *Bandon*. I went four or five miles down the river to dine with a friend, a Mr. Edwards, on a little island, called *Hop* Island, which contains about twelve acres of ground, an excellent house and offices. It is beautifully situated in reference to the main land on both sides of the river. Indeed the scenery down the river, and at this place, is very beautiful, superior, I think, to any I have ever seen. The river is on

both sides exceedingly well wooded, and at due distances the noble mansions, arising and looking out from among the rich and beautiful foliage of the surrounding trees, give the whole a fine effect indeed. On our way we called at the house of Mr. Carnegie, on the Island of *In-cherra*, with whom, together with his amiable wife, and her friendly and polite brother, Captain Wood, we were highly entertained. Captain Wood is lately returned from *Canada*, where he has been with his regiment for the last nine years. They kindly presented me with a finely dressed and ornamented buffaloe's hide, a superb pair of Indian stockings, and finely wrought mocasins, made for an Indian chief by his squaw. We left these friendly people, and soon gained Hop Island, where we sat down to a splendid dinner, with a party of thirty distinguished people. The conversation was useful, not one trifling word was spoken by any person present: soon after dinner was withdrawn, we united in an earnest prayer, and I then re-entered the boat and returned to *Cork*.

“*June 22.*—I preached this morning to a very large congregation from Col. i. 27 and 28, with considerable liberty and power; and again in the evening from Rom. i. 16; but, in the morning, my strength was so much exhausted, that in the evening I found the task far from an easy one. After all this, I found I must go to a friend's house to supper: there were fifty persons present; and as they were all invited on my account, owing to my short sojourn in these parts, I endeavored to improve the opportunity. I told them many anecdotes of Mr. Wesley and the primitive Methodists. These are tales on which I could long dwell with delight. The excessive exhaustion during the day prevented my rest

at night ; but I believe good was done ; and God is all-sufficient.

“ *June 23.*—I went to *Bandon* this morning, having to preach there at twelve o’clock, and had one of the loveliest congregations I have ever seen in Ireland ; and I had much freedom and power in urging the Apostle’s exhortation, Jude, 20 and 21. The time was solemn, and the congregation deeply attentive ; and I am satisfied God bore testimony to His own truth. The day was fine, and the roads pleasant ; and the country was interesting through which we passed. Having completed my work in the South of Ireland, I purpose to-morrow setting off on my return to Dublin.

“ *June 24.*—My two companions being returned from their gratifying visit to the *Killarney* Lakes ; we set off in the mail from the Post Office this morning at eight. The roads were dusty beyond anything I have ever met with, and we were greatly incommoded. It being St. John’s Day, there were multitudes of idle people, both male and female : they were engaged in no pastimes, but seemed to be merely idling away their time, while their fields remain uncultivated, and their houses fall into total decay, only because they are too indolent to prevent dilapidations.

“ *June 25.*—We arrived safely this morning at the Post Office about six o’clock, having met with no molestation ; and now I hope our journeyings of danger are ended.

“ Several reflections suggested themselves to my mind, at the conclusion of this journey. I shall place them under the two following heads :—

I. The Roman Catholic population of Ireland is in general in very great misery, and this is chiefly occasioned not by any political incapacities under which they labor, but, 1, through a bad creed, which prevents the cultivation of their minds ; for among the Roman Catholics, education is greatly proscribed ; and, therefore, 2dly, they know nothing of the management of their own minds, but become the tools of their priests, and thus, through their want of knowledge, they are easily misled ; and through the strength of their passions they are readily employed in acts the most desperate, and schemes the most preposterous. 3dly. Having no education, and no mental cultivation, they are unacquainted with method, plan, and order : they do nothing by rule, consequently nothing regularly, nothing in its time and place, but all is hurry and confusion. 4thly. They are dirty in their persons, clothes, houses, furniture, and even in their food : from the grossness of their habits, they will associate *con amore* with their cattle, and even with their *swine*. I have seen them often all together in the same place, and eating together as creatures of the same species : the pig himself stands by to have a portion thrown to him while the family are devouring their meals. 5. They have no *æconomy* : they are wretched because they will not endeavor to be otherwise : they destroy one half of their property by *mismanagement*. 6. They are *slothful* and *idle*, and therefore are in poverty, and the greater part of the distress they endure is owing to these two principles—*mismanagement* and *idleness*. 7. Their religious holidays, that is, their vast number of *saints' days*, for on these they do no manner of work, necessarily retard useful labor, en-

gender idleness, and from it proceeds *disorder*. 8. *They are not really religious*: they will invoke you by the Holy Trinity—by *Jesus, Joseph, Mary, and St. Patrick*; but these have no moral influence in their hearts or on their lives; for immediately after these devout prayers and invocations, if you do not yield to their suit, they directly curse you in the bitterness of their hearts. 9. They have no idea of inward holiness; outward observances constitute their religion, leaving all other matters to be transacted for them by their priests with God. 10. They are taught to hold in hatred all other religionists, because they are told *God hates them*. Hence, 11thly. They are cruel and blood-thirsty;—they will sometimes hamstring living animals, or mangle their flesh, leaving them at the same time life enough to be sensible of their agonies. The annual plucking off of the feathers of living geese, is not less a proof of their cruelty, than of their extreme poverty. 12. *Inhumanity to brutes* is ever connected with *cruelty to man*: hence they are incendiaries, and often murderers! 13. What then does Ireland owe to the Roman Catholic Religion? It finds them uncultivated savages—it leaves them little better than fiends. 14. But compare their state with that of the Protestant Irish, who are less cruel, less wretched, less ignorant, less superstitious, less idle, less dirty, less distrustful; in short, who are in every respect the reverse of their poor misguided countrymen.

II. The Irish are, on the other hand, capable of much improvement. 1. They have a quick apprehension: it is an easy task to instruct them in anything. 2. They have a ready wit; they can see things in their various bearings almost on a first view, and they possess a vivid fancy, which is indeed the cause of their making what are called *bulls*. 3. Uncontaminated by their priests,

they are open, unsuspicious, and friendly. 4. They have a strong desire for knowledge, and are fond of learning, because by it their stock of knowledge is increased. 5. When left to the bent of their own dispositions, they possess strong benevolence: hence they are proverbial for hospitality. 6. They are patient, and can cheerfully endure any kind of hardship, and seldom complain, while in the path of duty, of either hunger, thirst, or nakedness. 7. While unwarped and unsophisticated, they are capable of strong friendship, and unswerving fidelity. In short, you have but to emancipate them from their superstitions, and to cultivate the *minds* of the Irish, and they are as noble, as intellectual, as fine a race of beings as are in the world; while, at the same time, they are as capable of practising the moral and social duties as any people under the sun!

“ *June 26.*—I find I have much need of rest, in order to fit me for my laborious Conference duties, and have devoted the whole day to writing letters.

“ *June 27.*—I have this morning begun our Conference.

“ *June 28.* I went on with the business of Conference, and afterwards dined, *more Hybernica*, between four and five, with a very large party. It is very difficult to make such meetings profitable either to soul or body. To be pent up in a close room for two hours with a crowd of people, where the vital principle of the air is soon absorbed by the persons present, and nothing left but a mortal *azote* to be breathed and rebreathed, must assuredly be unfriendly to animal life. In these circumstances people labor and pant, and are little sensible that

it is their multitude in such circumstances which is the cause of this inconvenience and evil.

“ *June 29.*—I preached this morning at Albion Street Chapel, to an exceedingly large congregation, on those important words of our Lord, *God is a spirit, and they who worship Him, must worship Him in spirit and in truth*, John iv. 24. I have reason to believe that not a few of my deeply-attentive hearers during the discourse, came even unto His seat, and received both light and life. Oh Lord, who would not worship Thee? Why is it whilst Thou art so good, that even Thy professing people are not more what Thou wouldst have them to be? Why, whilst Thou waitest to be gracious, are we so unsaved? have so little of the spiritual life, so little inward holiness? so much of the carnal mind, that we do not strive to know Thee, that we do not seek to worship Thee, but restrain prayer before Thee, and remain dwarfs in religion when we might be going forward like the sun in his strength? Have mercy upon us, O Lord, have mercy upon us. Amen.

“ *June 30.*—Went on with the business of Conference, which was directed in the best spirit.

“ *July 1.*—Had to examine three candidates for the ministry among us, previously to their public admission in the evening; when the congregation was large and earnestly attentive. I explained at large the nature of the gospel ministry, and what might be expected by and from it when the minister was called of God. In formally admitting the young men, after each had in the most distinct and energetic manner, and with the utmost simplicity of spirit, spoken his experience, I used the

Form of the Church in ordaining Priests. The congregation were all much affected, and much edified, and the preachers seem to have found it a time of a fresh anointing from God.

“ *July 3.*—Went on with our Conference, and in the evening held our Anniversary of the Missionary Society. I spoke at considerable length, describing the state of the Missions in *Asia, Africa, and America.*

“ *July 4.*—We had much conversation to-day in the Conference, respecting the best mode of instructing the children of the Irish : everywhere the priests shew their most decided hostility to it : they even come into the schools, and whip the Popish children out of them, and curse the teacher, and the parents who send them : thus they prevent many from being educated, who thirst for knowledge, and break up, through their influence, many most promising schools.

“ *July 5.*—We have nearly concluded our Conference. We had to-day some very edifying conversation in reference to an increase of the work of God, not only among our people, but in our own souls : all appeared determined to make this a personal matter, and also to strive to promote *family* religion, as well as to dispense abroad the blessings of the Gospel.

“ I observed to-day one of the causes of what are termed *Irish Bulls* : they generally arise out of the great disparity of idiom between the English and Irish languages. An Irishman who speaks but a little English, translates that little *from the Irish*, following exactly the same collocation of terms as in his own tongue. This may appear more plainly from the following speech of *Brian*

M^r Sorley, who lived on the mountain called *Bessy Bell*, in the county *Tyrone*. He had gone to the market to buy a little flesh-meat for his children : upon enquiry he found his finances would only enable him to purchase a piece of *bull-beef* : he thrust his staff through the piece, put it over his shoulders, and thus carried it home. This transaction I shall give in his own words :—‘ I went to the market to buy a little beef-bull : I ran him through my staff, and threw my shoulder over him, and brought him home to kitchen the childer among the praytees ; for nothing is better than something.’ Kitchen, among these people, signifies to cook-up any thing that is eaten with bread, potatoes, &c., such as flesh, fish, butter, and the like : here the poor man translated his Irish literally into English, with several blunders, which occasioned the misplacing of almost all the terms : to Englishmen it appears ridiculous ; but an Irishman could readily understand it.

“ *July 6.*—I preached this morning at White-friars street chapel, from Phil. i. 9—11, to a vast crowd of people of all distinctions,—clergy, ministers, and some of the Irish Functionaries of State, *This I pray, that your love may abound yet more and more in all knowledge and judgment, &c.*

“ *July 7.*—This day I finished the Conference ; having settled all our affairs to the entire satisfaction of the brethren. We concluded by taking the Sacrament of the Lord’s Supper together, and it was a time of great refreshing from the presence of the Lord.

“ I have now finished my work in Ireland : it has been a time of hard labor, and some dangers, but God has preserved me, and made His word, by me, a blessing to many. I have not seen a more excellent set of men than

the Irish preachers: for simplicity of spirit, Godly sincerity, true and deep piety and disinterestedness, they have not anywhere their superiors: may God preserve them from the many dangers to which they are exposed.

“ *July 8.*—Last night I had a severe attack of those spasms in my stomach and bowels, which are the usual consequences of being over-worked: for a time they were so severe as to threaten my life: but in a few hours I was, in mercy, relieved from their severity, and had some tolerable rest afterwards.

“ Having appointed to sail this day for England, in the *Mountaineer* steam-packet, though much indisposed, I began to prepare for my departure. The rain fell in torrents all day; but in the evening it cleared up a little, and we went on board, and sailed off from Sir John Rogerson's quay, at a quarter past nine. In a short time the weather became clear, and we had a fine night, and I had no return of my spasms.

“ *July 9.*—Early this morning, we were near Holyhead, all things prosperous, and the morning very fine. A gentleman who was on board, shewed me an original letter of the late Lord Londonderry's, giving an account of a remarkable preservation he had from drowning. The substance was as follows:—‘Robert Stuart, late Lord Londonderry, then seventeen years of age, and a school-fellow of his, aged thirteen years, went into a boat on Lough Strangford, Aug. 12, 1786. A storm of thunder and lightning, succeeded by a deluge of rain, upset the boat, and the two lads were a whole hour in the water without any assistance. Their situation had been seen by some persons from a tower near the water, who hurried down to the Lough, seized a boat, the only one in

the place, and rowed off to save them: they reached the place. and found the younger lad at his last gasp, and Master *Stuart* ready to sink, having lost the use of his limbs by the cold: both, however, were saved. *Stuart* was a very indifferent swimmer, and the younger lad had never before been able to support himself in the water: it was, therefore, apparently a miracle that both the lads were preserved during the space of at least an hour in such circumstances.'

"The letter that gives this account, was written by Lord Londonderry himself, to Dr. *Percy*, bishop of *Dromore*, who, in some notes, makes several judicious reflections upon this accident and deliverance: but how mournful to think that, the very same person should have died by his own hand on August 12, 1822, thirty-six years afterwards: how much more preferable would death in the first case have been, than death in the second!

"At a quarter past eleven, a. m., we safely landed on the quay at Liverpool; and thus for the present end my travels by land and water, which have been nearly 2,000 miles in six weeks. My daughter and I took a chaise and got to Millbrook in two hours, and found through the mercy of God, my family in tolerable health.

"May the dangers I have escaped, and the mercies I have received, make a suitable impression on my heart, and may my soul and body, be devoted to God, and saved unto eternal life, through Jesus Christ my Lord. Amen.

ADAM CLARKE."

Shortly after Dr. Clarke's return home, he was again obliged to leave it in order to attend the English Conference, this year held in Sheffield. An extract from one of his letters to Mrs. Clarke will be interesting to the Reader.

Sheffield, July 27, 1823.

“ You know, my dear Mary, that I was appointed to preach this morning, and open their new chapel here. It is built in a complete Gothic form, with a tower, &c., and windows of narrowlights. I preached with much liberty, but when within ten minutes of the conclusion of my sermon one of the front seats in the gallery gave way : I need say little more : recollect only the scene you witnessed with me, when I was opening the chapel at *Rochdale* ; well,—this was its counterpart. In two minutes a thousand people were out of the chapel ; and some in their alarm tore out the windows in the gallery, and the gallery stairs, and precipitated themselves thence ! It is useless to attempt to paint the scene : this is the *third* of the kind I have witnessed, and I think it will be the last, as I do not intend ever to open another chapel : break the ice who will,—but I intend to skate no more. What damage is done, I cannot tell ; but I believe neither life nor limb has been lost ; I am satisfied many must have been severely hurt, and the chapel is much injured, most of the fine windows have been torn to pieces. When quiet was a little restored I finished my Sermon, but as to a collection for the chapel, it was nearly impossible to make any. As soon as possible I came off to my lodging, and am now sat down to write to my ever dear Mary !”

BOOK XI.

It will have been remarked during the perusal of the preceding pages, the great attachment of Dr. Clarke to his family and home : but as in the course of events most of his children were married, or settled in London, he became anxious to be nearer to them, and though not less fond than ever of the retirement of Millbrook, still its great distance from his children, and the anticipated removal of its last member from the paternal roof to settle also in London, determined him to dispose of his estate there, and to come to town till he should be able to procure another within a few miles' distance of his children. This he easily accomplished as far as related to the disposal of Millbrook : but the poor felt much at the announcement of his intended removal, and the gentlemen of the neighbourhood testified their regret on the occasion, for he had been a kind, as well as an intelligent, neighbour, and one to whom they could ever have easy access.

In order to make arrangements for his family's removal to London, Dr. Clarke preceded them several weeks, and

fixed himself in a house in Canonbury Square, Islington; where he patiently awaited the gradual arrival of his books, &c. &c. His letters, during this period, detail in lively colors the miseries of an almost empty house, and the utter confusion and total want of comfort by which he was surrounded; and few persons would suffer from them in an equal degree with himself, because of his rigid habits of order and neatness.

The early part of February, 1824, Dr. Clarke was joined by Mrs. Clarke, and the other remaining members of his family, and thus he was once more restored to domestic comfort. Shortly after Dr. Clarke's arrival in town, he drew up, at the request of His Royal Highness the Duke of Sussex, some observations on the subject of the "*Complutensian Polyglott*," which had previously been a matter on which His Royal Highness and Dr. Clarke had not only conversed but corresponded. This paper of observations and criticisms on the *Complutensian Polyglott*, was inserted in the *Bibliotheca Sussexiana*, by T. J. Pettigrew, Esq., and is thus, in page 12 of that work, introduced by the author:—

"By the kind permission of my excellent friend Dr. Adam Clarke, I have the pleasure of submitting to the Bibliographer some very interesting particulars as to a variation not only in the title pages of some copies of the *Complutensian Polyglott*, but also in the prefatory matter; and variations so numerous as most decidedly to prove a re-composition and re-printing of it. Nor is it to be

confined to the Prolegomena, but it also appears that the leaf containing the conclusion of the Epistle to the Hebrews, and the beginning of the Acts of the Apostles has also been re-composed and re-printed. But the Reader shall have the account in the learned Doctor's own words, as communicated to His Royal Highness the Duke of Sussex—*Feb. 25, 1824.*"

From the first of Dr. Clarke's taking up his abode in Canonbury Square, it became evident that London would not agree with him; for in a short time his health was so seriously affected, as almost to preclude the possibility of study. His friend, and kind and constant medical attendant, Mr. Hunter, of Islington, recommended his removal from town, and his family shortly succeeded in finding a residence sixteen miles from London, strongly recommended for the salubrity of its situation, and yet sufficiently remote for the purposes of seclusion and study: the house and grounds were beautiful and spacious; and entirely meeting the wishes and views of Dr. Clarke, he purchased the estate, and in the month of September, 1824, he retired to it. Once more in the country, Dr. Clarke felt all that elasticity of mind which he could only experience when surrounded by rural objects and occupations, and as he used to look around him he would often exclaim, "God made the country, and man made the town; here I feel myself at home, the endless noise, and brick and mortar of London, distract and make me nearly miserable: thank God He has once more saved me from it." At *Eastcott*, the name of the place to which Dr. Clarke had retired, he shortly recovered his health, and continued with the improved state of it to prosecute his Commentary on the Old and New Testaments, which work was now happily drawing to a conclusion. There being

no place of public worship within two miles of *Haydon Hall*, (the name of Dr. Clarke's house,) he opened one of his cottages for the purpose of preaching, obtained a license for that end, and it was soon filled with orderly and attentive hearers.

Shortly after taking up his residence at Eastcott, Dr. Clarke addressed the following playful invitation to one of his daughters.

“MY DEAR MARY ANN,

“WE are yet anything but settled; but we are daily getting nearer to that happy state. I have at hand but this single half-sheet of paper, but to it you are welcome.

I write merely to say,
There's a chaise in full play,
Which I'll get if I may,
And at moderate pay,
On Monday or Tuesday,
Or eke Saturday.
The horses are good and the tackle is gay,
The driver is sprightly as April or May.
He'll run up to London to bear you away,
And drive you to Eastcott to hold holiday;
And when you are here, we would keep you for aye,
And make you quite happy as long as you stay.
Then come at our bidding, and do not say nay,
And may you have safety along the highway,

[Says your affectionate Father.”

When in health, this playful disposition of Dr. Clarke's marked all his conduct. From the severest studies he could immediately unbend his mind into the social converse of the fire side, or amuse himself with any children who might chance to form a part of the domestic circle. To these he would sing the nursery rhymes of his own infancy, or the popular ballads familiar to the days of his

youth; and as these arose to his memory, he would narrate to the "children of a larger growth," the historical, or traditional circumstances to which they had reference, and thus pleasure and instruction went hand in hand.

The following letter to Mrs. Clarke, is an additional proof that even amidst the severities of study Dr. Clarke retained such cheerfulness of mind.

"Haydon Hall, Dec. 21, 1824."

"With an old pen.

[*To my wife, Mary Clarke.*]

"MY DEAR MARY.

"I BEGAN my Comment on *Jeremiah*, Nov. 1, 1824, and finished that and the *Lamentations* on the 30th of the same month. I began my Comment on *Ezekiel*, Dec. 1, and finished it this day, Dec. 21, 1824, and the whole has been written with this miserable pen, with which I write this, and which I here inclose.

"With this poor pen I wrote these books,
Made of a grey goose quill;
A pen 'twas then with shabby looks,
And a pen I leave it still."

"*Jeremiah* and *Lamentations* occupy 220 closely written large quarto pages, and *Ezekiel* 176 pages.—Total 396 pages.

Ever yours at command,

ADAM CLARKE."

That Dr. Clarke never lost, amid all his many duties, his deep interest for Shetland, is apparent from the numerous letters he wrote, and applications he made in behalf of

those islands to his friends and other benevolent persons: among the latter must be ranked Mrs. William Williams, whose considerate attention and active exertions for the support of the mission itself, and the comfort of the missionaries, was only equalled by their deep necessities and subsequent comfort. In letters to this lady, soon after the establishment of the mission, Dr. Clarke thus writes, stating the importance of the mission itself, and the labors and confidence he had in the missionaries employed there:—

“ I FEEL gratitude to God, Madam, in finding that He has disposed such as yourself to help me to bear a burden which, without such assistance, would be an overmatch for my strength.

“ From the commencement of the Shetland mission, it has been placed by my brethren under my care, and its wants and trials come all before me, and indeed are laid upon me. I have been a missionary myself, and in various places have, for between forty and fifty years, seen the work of the Lord. But a more effectual opening among a numerous, very destitute, and interesting people, I have never witnessed. The labors through which the missionaries have gone, and are still going, are almost incredible; but God mightily sustains them, preserves their lives and health, and makes them more than a general blessing. They not only travel and preach always without the comforts and conveniences of life, but frequently without its necessities. They also teach the children in every place, and visit and instruct the people from house to house: never did a people receive the word of God with more gladness and simplicity of heart, nor have brought forth for the time more unequivocal fruits of genuine repentance towards God, and faith in our Lord Jesus Christ.

“ There are four missionaries laboring there, of the same spirit,—Messrs. Dunn, Raby, Lewis, and Thompson. They are now building a chapel and preachers’ house, at Lerwick, and I have gone a begging through all my friends to cover this expense ; the latter will be a rendezvous for the missionaries when they return from time to time from visiting the different islands. The tracts, culinary articles, calico, &c., which your benevolent heart has devised and sent for them, will be most acceptable.

“ I thank you, Madam, in the name of God, and of this people, for what you have already done. You take such an interest in my poor Shetlanders, that I know not adequately how to express my thankfulness. I do bless God for every friend he has raised up to the missionaries, and the people of those Hyperborean regions. To persons so absolutely beginning the world as the Shetland missionaries are, every thing necessary for housekeeping and furniture, must be very acceptable. I only wish your last bounty had already reached them, as they must feel many sore privations in these dreary days, in which they have but about four hours of day-light.

“ The quarto Bible, with marginal readings and references, which you have sent, is the best for the pulpit ; and the Chandelier, sent by Mr. Williams for the chapel, went also quite safely. The Bibles and Testaments which you purpose sending for the people, will be most acceptable ; but suffer me to say, the larger the print, the better, as there are many old people not well furnished with spectacles. I am always glad to see your letters, for they bring me good news of precious gifts, or liberal devices from you.

“ May the Lord Jesus lay his healing hand upon you,

and save you and yours with all the power of an endless life. Amen.

I am, my dear Madam,

Your much obliged humble servant,

ADAM CLARKE."

That this interest continued intensely alive, is manifest from the following Letters to the missionaries sent out to Shetland; which, though out of the chronological order, endeavored to be preserved in this Narrative, are inserted here, to afford a connected account of how Dr. Clarke labored for the maintenance of this interesting Mission:—

Millbrook, March 22, 1823.

"MY DEAR LADS,

"I AM just returned from holding a missionary meeting in Bath: there I spoke largely about the poor Shetlanders, and respecting your labors. To an impressive letter which I wrote to my old friend Robert Scott, Esq., I received a glorious answer. I told him that I had pledged myself to raise £50 to enable you to build a chapel at Lerwick; and what is the result under God's blessing? He promises to give me £100 per annum towards supporting two missionaries in Shetland, and more if it be necessary, and sends me £50 for the chapel.

"After the missionary meeting at Bath, on leaving the chapel, a gentleman whom I did not know, touched my shoulder in the street, and said, 'Sir, you have spoken particularly about the mission in the Shetland Isles, and of a chapel which you purpose to erect. I give you twenty guineas towards the former, and twenty guineas towards the latter!' Oh, how my heart danced for joy! Now, my noble fellows, see that you get a piece of freehold

ground, large enough to build a chapel equal to the necessities of the place, and for a house for the preachers. Should I be spared, I think that I shall get more money. But be prudent; go to no unnecessary expense; and let me often hear of your operations and progress. My representations have been the means of raising up many friends to the poor Shetlanders, who offer numerous prayers to God for you and for them. Live to God,—pray much,—labor hard,—and have an immeasurable faith in God.

I am, my dear lads,

Your affectionate brother,

ADAM CLARKE."

Shortly after this, Dr. Clarke, writing to Mr. Raby, says:—

"I like the manner of your labors; but I tremble for your life. You should get a small hand-bag, and always carry with you some hard or ship biscuit: this would keep you alive, and a little warm milk to this would nourish you. God has put great honor upon Mr. Dunn and yourself: you are God's apostles of this mission; my heart glories in you. Be steady, act by united counsels, love one another, help each other, speak well of each other, prefer one another in love. Tell me all that concerns yourselves and the work; act as evangelists; preach Jesus, Jesus in the plenitude of his salvation. I have sent off to you about 6000 tracts and pamphlets; and I will, if God spare me, see you in the spring.

I am, my dear brother Raby,

Yours affectionately in Christ,

ADAM CLARKE."

The health of Mr. Raby, especially from having been before a missionary in a hot climate, gave way before his labors and a northern latitude; and to supply his place, and to increase the number of missionaries now necessary for that extended mission, Dr. Clarke wrote the following letter to the Rev. John Lewis of Garstang:—

Millbrook, May, 1823.

“MY DEAR BROTHER LEWIS,

“I WANT two additional missionaries for the Shetland Isles, to assist brothers Raby and Dunn. Will you, in the name of the Lord, be one of the two, and go into a place where the fields are so white unto the harvest?

“You have seen by the accounts I have sent to the Magazines, how our brethren go on there, and what a great and effectual door the Lord has opened among those islanders. This will shew you that probably your zeal cannot be more successfully employed than in that place.

I am, my dear brother,

Yours affectionately,

ADAM CLARKE.”

That Mr. Lewis accepted this invitation, appears from the following letter, written by Dr. Clarke, in reply to his communications:—

May, 1823.

“I THANK you, my dear brother Lewis, for your noble-minded letter, which came to hand this morning. I knew you were missionary property, and it was in consequence of the strong recommendation of Messrs. Bunting and Taylor, that I applied to you.

“Your going to Shetland need not prevent your going a few years hence to the antipodes, should you wish it.

I desire you to hold yourself in immediate readiness to accompany me to Scotland. May God ever have you in his holy keeping !

I am, my dear brother,

Yours affectionately,

ADAM CLARKE."

Eastcott, near Pinner, Middlesex, Feb., 1824.

" MY DEAR SAMMY,

" I HAVE just received your letter of February 16:—two, if not three, I had written before, which I find you have not received. One I wrote almost in despair. In it I had desired you to remit all building, as I could raise no more money, Mr. Mason having written to me that you had overdrawn him, and begging me to send him more money, when I had but one sovereign in the world for this account,—I prayed, called earnestly upon God, and sat down and wept, till I could scarcely see to write or read. Well, I once more thought I must lay the whole before our best earthly friend. With a free heart, I stated the matter in a letter to Mr. Scott. He wrote me word that he and Mrs. S. would be up in a fortnight and see me. They came, and I set off in very bad health to London to meet them; and O! what a meeting! Their hearts were nearly as full as mine. Says Mr. Scott, 'Come, let me have a cheque; I will give orders on my bank for £100.' Says Mrs. S., 'and I will give £5.' 'And I am desired,' says Mr. S., 'by my sister-in-law, Miss Grainger, to give £5; and lest any chapel begun, should be impeded, here is £10 more; and thus I will give the cheque for £120. And this is not all that I will do. I tell you again, I will give £10 to every chapel or house begun under your direction in Shetland.' You can hardly tell how much I rejoiced. I thanked God, I thanked them; and could

have kissed the ground on which they trod. I said in my heart, 'O my poor Shetlanders, (whom I have never seen, and now never shall see, but God has laid you upon my heart,) God has not forgotten you.' I sent my cheque to the bankers, got the cash, £120, sent it to Mr. Mason, and immediately wrote to you, and told you what God had done. So take courage, and go forward. This letter you have probably received.

"Mr. Scott has written to me two or three days ago, stating that he is very poorly, and wishes to make a trust-deed in behalf of the Shetlands; and to do this immediately: and desires me to give him the names with which I think it ought to be filled. Old as I am, I must be one; Mr. Butterworth will be another; you shall be the third; and I have not made up my mind yet on two others. I wished him also to include the Orkneys; for perhaps God may give us a people there.

"And now, my dear Sammy, what shall I say to you? To ask you to continue longer in the Shetlands, I dare not; because you have been so ill, and need to be recruited. But I have thought that possibly you might continue, if your health served, to nearly the end of the summer; then get to the Orkneys, where you would be near to our Conference, and could easily get to Leith, I suppose, at any time, and not be exposed to so much hardship as in Shetland; and perhaps God may make you the father of another work; or if you do not approve of this, or think the hardship would be too great, I will, if you choose, get you provisionally appointed for Edinburgh, without making you responsible for any work there; and you might visit either Shetland, Orkney, or Fair Isle, as you might judge best, and hide yourself in our mainland during the severity of the winter. At any rate, if you come over, you must come and live with us in this place, (a paradise of

God,) till you become strong and vigorous. We are only fifteen miles from London.

“ I wish you to give me a long letter on the moral state and necessities of the Shetlands, that I may send it about to do good.

“ A little half-grand-daughter of mine (Caroline Smith) is just now dead, ten years old, and has left a most glorious testimony for God. It is now in the press, and I will send some for presents to good little girls in Shetland.

“ Take care of too much labor; at those frequent wettings and privations to which you are exposed, I tremble. You must, you must avoid them as much as possible. Write as often as you can.

Yours, my dear Sammy, affectionately,

ADAM CLARKE.”

To the Rev. Sam. Dunn.

[*To the Same.*]

London, Feb. 23, 1824.

“ MY DEAR SAMMY,

“ I AM just favored with your Letter of the 4th instant, and am glad to find that you are all well, and that the barrels are arrived. You may change any part of their contents for anything more necessary for your use and comfort. There is another barrel on its way, containing, I think, more elegant hardware. Mr. Beet, of Sheffield, is the donor. He promised it to me at Conference; but it is only lately that he has been able to complete it. It is worth £10 prime cost.

“ Mrs. Williams, my steady Shetland assistant, who has already sent you so large an assortment of culinary

utensils, as you are informed by my last, wishes to know the dimensions of the rooms and windows of the preachers' house. She is meditating some liberal thing. When you get all she has sent, you will have a rich provision indeed. I should have been often at my wit's end in this Shetland work, had not the hand of God been upon me for good. If you have great Shetland difficulties in point of labor, I have no small number in point of anxiety, begging, letter-writing, &c. &c.

“You tell me that ‘some one has sent word from Scotland, that it was stated in our Annual Missionary Meeting, London, that the gospel was never preached in the Shetlands before Mr. R. and you went there.’ Nothing can be more false than this. No person spoke on the Shetland Mission in that meeting but myself; and I then gave the highest character of the Scottish clergy. I have ever considered them the best preachers in Europe, and equally learned with their brethren of the English establishment. I may be mistaken, but I have ever considered that the gospel of Christ was preached wherever a Scottish clergyman had his residence. I am not referring to the points in dispute between them, and us. I believe they preach Christ crucified, and redemption in his blood. This is the essence of the gospel. But after having stated my opinion, and referred to the population of the Shetlands, (25,000 souls,) scattered through a number of islands, often extremely difficult of access; I shewed that twelve ministers, had they been the twelve Apostles, were utterly insufficient to dispense the bread of life among such a multitude; and the fact was, that multitudes of these never heard a gospel sermon, but at very select times; and many, especially women and children, perhaps not in their lives. And I used this as an argument why we should, if possible, supply their lack of service. Who can con-

vict this of falsity? If the General Assembly will send a sufficient number of men, full of faith and the Holy Ghost, who will take their lives in their hands, and travel, and preach, and visit from house to house, and suffer want and hardship, and the loss of all the comforts of life, as you and Mr. Raby, and your fellow-laborers Lewis and Tabraham are doing, I have done, and will cheerfully turn my attention elsewhere, and praise God that a suitable supply can be found in Scotland to meet the spiritual necessities of their brethren; but this has not been done, nor will it be done, by that venerable Assembly: if they have even the men that would go through all these hardships, and these are not easy to be found, they have not the means. The Shetlands have been shamefully neglected by them, by us, and by all. The other islands are not much better off. There are at least 5000 inhabitants in the Island of my ancestors, (Mull,) and is there a single clergyman in the whole island, or even one regular place of worship? I know that it is now and then visited. But will this satisfy the Chief Shepherd? The hungry sheep look up and are not fed. You are welcome to post the above statement on the Market-House of Lerwick if you please, and let shame fall where it ought.

I am, my dear Sammy,

Your affectionate brother,

ADAM CLARKE."

[*To the Same.*]

London, June 6, 1824.

“MY DEAR SAMMY,

“I RECEIVED your letter yesterday with all your accounts. I ordered Mr. Mason to transmit you bills to the amount of the whole deficiency which you have stated. Thus I have taken care that your credit should ever be preserved; for I think it fatal to our Missionary work in any place, to dishonor the bill of a missionary, or to trifle with his just demands, so as to render his credit suspicious. Take care to be ever prudent and œconomic, and while God spares me, in reference to your station, I shall take care that your credit shall be preserved. I have often had hard fagging to scrape up pelf for the necessities of your mission, but God never permitted me to labor in vain. I am glad that you have begun the preachers’ house; let it be a sufficient one: I will not have the missionaries there in dog-holes. We owe it not only to the prejudices of the people, but to the honor of the gospel, to have the preachers’ residence in Lerwick as respectable as our circumstances will admit; and as the preachers often return exhausted, it is well that they should have all things comfortable at Lerwick, till they recruit their strength for new exertions.

* * * * *

“I believe I shall not venture to go to Conference. I have not been able to lift my hand in a pulpit for more than a month; and indeed only about three times in four months, and so shattered and so infirm does my health seem, that I doubt whether my active services be not at an end; yet, like one of the worn-out Levites, I can help the Church of God with my experience, counsels,

and advice. I am not at all alarmed at the proposal of four chapels to be built. I wish you to write me a detailed state of the work in the islands,—what is done, what is doing, and what must be done, in order fully to occupy the house, the door of which God has so effectually opened. If possible, let me have this before Conference. I wish to have a chapel in Yell—surely God has not closed that door. Could you not sketch me a map of the islands, distinguishing the places where you preach, the number of inhabitants,—of the congregation,—in society, &c. I cannot get a map with a satisfactory view of those islands. Let not one inhabited rock even be without a Methodist sermon on it. The work goes on well in Cornwall, several thousands have been added since last Conference.

Ever yours affectionately,

ADAM CLARKE."

The following Letter Dr. Clarke wrote to Mr. Lewis, of Shetland, dated

London, Jan. 13, 1825.

"MY DEAR BROTHER,

"I AM thankful that your life and health are preserved in your arduous labors, and that He so particularly owns them. It is hardly possible in the Christian Ministry that we should sincerely labor for God, through Christ, and not be successful. I well know what yourself and Brother Dunn must suffer through the want of many of the necessities of life, and particularly through innutritive food, and bad, or no beds. I have suffered in this way often. You cannot imagine how destitute we were, in many cases, about half a century ago, when I came into the Methodist Connexion : both these were common : I have often lodged

in out-houses in the coldest weather without fire and with scarcely enow of clothes to keep the vital spark in existence. Take courage, my noble Brother, a Preacher of the Everlasting Gospel must endure hardship as a good soldier of Jesus Christ ; and while you see sinners brought to God, who would not be hungry, cold, and destitute, in such a work ? I greatly honor your wife for the pains she is taking with our poor Shetland females : next to preaching Jesus, this is the most essential good that can be done for the inhabitants of those Islands : by affectionate condescensions she will get into the hearts of those young women, and do them, and endless generations, the greatest good."

To this succeeds an account of the different articles of bedding, blankets, calico, cutlery, &c., &c., which Dr. Clarke had procured and had had given to him for the use of the preachers' houses, and also a quantity of calico for destitute old men and women, cloth for poor men, &c. : for, not only for their spiritual but temporal wants did Dr. Clarke concern himself, and these his kind friends in Lancashire, Yorkshire, &c., largely assisted him in supplying, for in a letter to Mr. Lewis, Dr. Clarke says :—

"NONE of these things have been purchased by any money belonging to any fund in the Connexion, not even the bedding ; and I have not lifted for them one shilling from the Shetland Treasurer, in order that you may have the more to draw for your work."

It will have been seen that His Royal Highness, the Duke of Sussex had, on several occasions, testified his kind regard for Dr. Clarke, and the following Letter will evince that he still held him in the same estimation.

April 4, 1825.

“DEAR SIR,

“I AM honored with the command of His Royal Highness, the Duke of Sussex, to say that His Royal Highness is anxious to introduce you to a very enlightened nobleman, the Duke of Hamilton, one of the oldest friends His Royal Highness possesses. The Duke proposes that you should name a day in the present week, (Wednesday or Thursday would, I think, be most convenient,) to meet his Grace at His Royal Highness’s table. You will have the goodness to reply, appointing your day, and recollect that there shall be a carriage for you at five precisely to convey you to the palace.

Yours sincerely and affectionately,

T. J. PETTIGREW.”

Saville Row, Burlington Gardens.

When Dr. Clarke received this invitation he was in London, having come up to consult his friend and relative John Ware, Esq., about his eyes, which had been considerably inflamed. In consequence of this, his absence from home, he wrote to Mrs. Clarke an account of the visit referred to in the preceding letter: an extract from which is here subjoined:—

Christopher Street, Finsbury Square,

April 13, 1825.

“MY VERY DEAR MARY,

“I DO hope that my eyes are mending : but it is very slowly.

“On Monday last I received a note from Mr. Pettigrew, stating that, when His Royal Highness made the appointment for me to meet his grace the Duke of Hamilton, at the Palace, on Thursday next, he had forgotten he had on that day to preside at the ‘Gaelic Education Society,’ and begged that Tuesday, (Yesterday,) might stand in its stead, and that I would bring with me my son, J. W. Clarke, of the Chapter House, whom he would be most happy to receive. I was full of fears on account of my eyes ; but I thought it not right to plead them in excuse. We accordingly set off and reached Kensington Palace about six o’clock.

“The Duke of Sussex soon made his appearance, for by this time the whole company were in the Pavilion, and singling me out took me by the hand and led me forward to two Indian gentlemen, saying, ‘here is my friend, Dr. Adam Clarke, who will speak Persic or Arabic with any of you.’

“I turned, and taking John by the arm, said, ‘May it please your Royal Highness, I have the honor of presenting to you my eldest son :’ he took him by the hand and bade him welcome, and on the arrival of any new guest, introduced both myself and our son.

“Previously to dinner being announced, all the company were ushered into the room where the MSS. and early printed books are kept. On the Duke of Hamilton

remarking upon the probable date of some of them, from their illuminations, John gave two or three opinions, heraldrically, which were happy and decisive.

“The profusion of plate was amazing, and as to the meats and drinks they were abundant, various, and splendid. I ate about an ounce of turbot, and did not taste one drop of fluid of any kind. His Royal Highness two or three different times recommended viands from the head of the table to John, and pledged and sent him some Trin. Col. ale : he soon felt at home, and took his part in discussions on antiquities and heraldry, which were well received.

* * * * *

“The conversation was what might have been expected from such a noble and intellectual company, and referred to several points of language and criticism. I suffered no inconvenience from the visit, yet being really indisposed I was anxious to retire unobserved ; but this I could not do, for His Royal Highness bade me a most friendly farewell, the Duke of Hamilton, &c. We left the palace about ten, and got to Christopher Street before eleven, where I had one of the best nights’ rest that I have had for a long time.

Yours most affectionately, My dear Mary,

ADAM CLARKE.”

In the Summer of this year, Dr. Clarke was earnestly requested to go over to Ireland, to hold a Public Missionary Meeting at *Cork*, and to preach in aid of the funds of the Wesleyan Foreign Missions.

Several reasons urged his compliance with this invitation, and to these he yielded, though his health was but little improved, and far from restored : it served also to impede the progress of the Commentary, which, as it

drew toward a close, became a matter of deep solicitude, that it might be brought to an entire termination.

In reference to this visit to Cork there is the following Letter, addressed to one of his daughters.

Cork, July 4, 1825.

“MY VERY DEAR MARY ANN,

“I WROTE to your Mother twice from *Bristol*, and you would find from the last Letter, that we sailed out of that city in *The King George* Steam-packet, on the second: the wind was fair when we set out, but when we got to *King Road* it changed; and was exactly in our teeth all the rest of the way: the sea was on the whole tolerably smooth: we were crowded with passengers: we had three clergymen, two of them D.D.’s, General *Welsh*, General *Greaves*, and General *Bingham*: the latter, Sir *George Bingham*, comes to be commandant of the county. We had also several *Majors* and *Colonels*; one *Indian Judge*; some Members of Parliament; several families of distinction; and some ladies of rank: we had no less than five carriages on board, besides horses, servants, &c., &c., in short we were crowded; but such an agreeable company I never before met with. On Sunday morning the ladies sent me a message, requesting me to preach to them; but as there were three clergymen on board I thought it much better that they should be asked; they were not only respectable, but pious men. They consented: an awning was placed over the deck: one read the prayers, another the lessons, and the other preached: it was really a good sermon on the subject, and well read by its author, Dr. Woodward, son of the Bishop of Cloyne: the ladies then begged that I would preach in the afternoon; but as this was not practicable owing to the dinner-hour, &c., they came round me, and

made me talk bravely. I had invitations on all hands to visit different country seats near Limerick and Cork; but I was obliged, as my stay in the country must be so short, to decline them all.

“The various company tried me on all subjects, religious, civil, military, medical, philosophical, and literary: I bless God who has given me some brains, and who has enabled me to cultivate them. Thus I was not at a loss in any one instance, and spoke largely on all. There was no profanity, and not one oath sworn; and all was according to the best good manners. Though the passage was long, none found it tedious: I never had less anxiety respecting the issue. After long sailing, we got into the channel, and thence to Cork. The prospects on both sides of the river were extremely lovely. We had a French horn on board which blew different airs,—‘*Adeste Fideles*,’ ‘God save the King,’ and some Psalm and hymn tunes, which echo gave back in the finest manner I ever heard. In consequence of its being a clear evening, the shores were crowded to see the packet come in: for ten miles before we reached Cork, my companions computed that there could not have been fewer than 3000 spectators; and when we got to the quay, there were at least 1000. They ran along the beach and the quay, to keep pace with the packet, in the most disorderly and tumultuous manner. Such a human tempest, I never saw; but they were all good humoured, though tremendously vociferous. When we landed, which was in thirty-six hours after we had set sail, many friends we found waiting our arrival, who received us with the most kindly demonstrations of affection. Your brother Theodoret, appeared more than happy to see his father thus welcomed.

“Strange to say, my eyes are almost absolutely well.

The salt air has had the most friendly influence upon them. They are weak, but the inflammation is nearly gone. The blue glasses your husband gave me have been of the most sovereign use. I could have beheld no object had it not been for them : tell him this, with my love.

“Theodoret and his party set off for Killarney to-morrow ; but I cannot go, having to preach here the same evening. Let your mother see this letter, my dear Mary Ann, and be assured it is inscribed with love to her, and a blessing to and on each of my dear children, from their and your affectionate Father,

ADAM CLARKE.”

After holding the public Missionary-meeting at *Cork*, and preaching for its funds, Dr. Clarke returned to *England* by way of *Dublin* ; but that his journeyings in behalf of Missions were far from being over, is evident from a letter he wrote to Mrs. Clarke. He had been attending the *Bristol* Conference after his return from Ireland, and the letter in question is written after its conclusion :—

Bradford, (Yorkshire,) Sept. 4, 1825.

“ I HAVE now, my very dear Mary, finished my work at this place. I preached this morning at the old chapel. It was not a congregation, nor an assembly, nor a concourse, nor a crowd ; but a tremendous torrent of human beings, produced by a conflux from all the thirty-two points of the compass of this town, and its vicinity. I thought preaching would have been impossible ; and so it would, had it not been for Mr. Dawson, who got into the graveyard, and carried off 1000 of the people. I began at half-past nine, the chapel being at that time thronged. To deceive me, some one soon slyly stopped the clock. I had in

a few minutes perfect stillness. * * * The Spirit of Glory and of God rested upon all. Although there had already been three collections, at the first of which, on Friday, I got them £100, yet this morning I got upwards of £100 more, besides what Mr. Dawson got in the yard. I came to my lodging in a piteous state.

“ *Leeds* comes next on the 9th, and I almost dread the human billows, the mountain-swell of thousands that will be there. Immediately after, perhaps that evening, God willing, I set off for *Lincoln*, where I am to preach on next Sabbath morning. On the 13th, I am to preach, and hold the Missionary-meeting in the same city, and probably on the following day, proceed to London. I need rest, for I have now been laboring and travelling by sea and land upwards of three months, with but little intermission. This morning, I received a letter from Mr. Longden of *Sheffield*, inviting me to go there to preach their Anniversary Sermons : this I have declined. In Mr. Longden’s letter is this paragraph :—

“ ‘ This day, (September 2,) we have been mournfully committing to the tomb the remains of our late beloved minister, Mr. *Manwaring*. He caught a malignant fever three weeks ago, was confined to his bed a fortnight, and was during that time chiefly insensible ; but in these aberrations he was most affectionately preaching and praying. He was a holy man of God, and is no doubt now reaping the rich harvest of his labors. Mrs. Manwaring who was recovering from her confinement, caught the fever, and now lies dangerously ill, and ignorant of the departure of her husband.’

“ Oh, my dear Mary, this is a most distressing case ! In *Dublin*, it was once all but our situation, when we lay in separate rooms below and above stairs, and for three weeks neither of us knew whether the other was alive !

These were dismal days ; and besides bodily affliction, we had many other calamities to sustain ; but God supported and brought us through them all ; and to his Name alone we can give glory.

Your affectionate husband,

ADAM CLARKE."

The insertion of the following grateful expression of the sentiments of the Shetlanders is perhaps due to them, and evinces that the law of kindness was implanted with the law of God upon their hearts :—

[To the Rev. Adam Clarke, LL.D. and F.A.S., from the Class-leaders in the Methodist Society, in Walls and Sandness.]

Shetland, 25th July, 1825.

"REV. AND MUCH ESTEEMED DOCTOR,

"It is some time since we had it in our minds to address you ; and nothing but a fear that such a liberty would give you offence, has deterred us until now. We are at a loss for words to express the obligations we are under to you, and the gratitude we feel for your great and manifold kindness to us. We know, Sir, that you have higher objects in view than the praise of men ; yet we owe you a thousand thanks, and should feel guilty in not thanking you in our own name, and in the name of every member in our respective classes. Sir, it is for sending us the Gospel that we thank you. We would not intimate by this that we had never heard the Gospel before the ministers you sent reached our shores,—no such a thing is meant ; but we must say, that until then, the Gospel was to us but a dead letter : we were dead in trespasses and in sin, until aroused by the plain and faithful preaching of the Methodists : they were the instruments

which God employed to bring us from darkness to light. There are above two hundred persons in our society in this neighborhood, the most of whom are adorning the Gospel of God our Saviour. But the good done by the Methodists is not confined within our society: all denominations have benefited; many of the clergy have received new energies, have appointed sermons to be read in the distant parts of their ministries, and sanctioned prayer-meetings among their own members: there are three such meetings in this neighborhood every Sunday evening; such were entirely unknown to us two years ago. The dissenters have also benefited materially by their arrival in our isles; for before, their congregations were exceedingly small, but on their lending their meeting-houses to the Methodist ministers, they were crowded to excess, and continue to be filled to this day: and a greater number of persons has joined their community in the last two years, than in any four years previously, since their establishment in Shetland; and many of these are known to have been awakened under the preaching of the Methodists.

“ Sir, we rejoice that good has been done, and is still doing; and a great good has been done in this neighborhood. There are at present ten sets of prayer-leaders in our society,—four held by the Dissenters, and three by the kirk-folks; in all seventeen meetings held for prayer every Sunday night. Some of our people hold their prayer-meetings three times on a Sabbath, when they have no preaching. Most of these meetings are well attended: they will average forty persons each at the very lowest. We can declare to you that we rejoice that so much has been done in our isles, and we grieve that so much is yet undone; for in Walls and Sandness all are not converted. May the Lord send by whom he will send, for we wish to

be free from party zeal, and pray for the day when Ephraim shall not envy Judah, and Judah shall not vex Ephraim; but we trust that we have learned from Him, who bore such contradictions of sinners against Himself; for, 'once we were also disobedient, serving divers lusts; and we know that were we of the world, the world would love us,' but it hates us for the same reason that it hated our Master, and we bless his name for having counted us worthy to suffer for his name's sake. Oh, may the Lord keep us unto the end; as only those who are faithful unto death, shall have the crown of life.

"Now, Sir, we pray God to keep you and spare you many years for the good of his Church at large, and for the benefit of Shetland in particular; and be pleased to accept of our ten thousand thanks for your disinterested kindness and unwearied zeal in behalf of our country and countrymen; and we wish to thank Robert Scott, Esq., of Pensford, near Bristol, for his unprecedented liberality to us; and to many others we would return our sincere thanks, but we do not recollect their names. We thank them all; God knows them all; God will reward them all; and thousands in Shetland will rise up to call them blessed, and will be stars in their crown in the day of the Lord.

Rev. and esteemed Doctor,

We remain yours, in the best of bonds,

JOHN COUPER,	SCOTT ROBERTSON,
JOHN SINCLAIR,	CHRISTOPHER TAIT,
JOSEPH CHRISTIE,	WALTER GRAY.

Dr. Clarke's wish even to please children, is evidenced by the following letter, addressed to one of his little grandsons; accompanied by a present of foreign stuffed birds:—

[*To Adam Clarke Smith.*]

Haydon Hall, Nov. 8, 1825.

“ MY DEAR LITTLE GRANDSON,

“ YOUR father and mother tell me that you are fond of birds, especially pretty little birds that have pretty feathers—blue, green, yellow, red, fine glossy black, and fair lilly white, with nice bills and beautiful legs; but your mamma tells me that you have but one such bird; what a pity, when you love it so well, and would take great care of others also, if you had them. Well, my dear Adam, I have many very beautiful birds, which have been sent me from countries very far off, and they were sent me by very good people who love me, and I will give some of them to you, Adam, because I love you. Now, my dear Adam, I much like these little birds. Is it because they have very beautiful feathers, and beaks, and legs? or that because when they were alive they sang so delightfully, ran so fast, and flew so swiftly? All this indeed I love, but I love them most because it was the same good God who made them that made myself; and He who feeds me feeds them also, and takes care of them; and He made them beautiful, that you, and I, and all people might be pleased with their fine feathers and sweet singing. Now, a man who has a great deal of money, may go to places where people sing for money, or have music in the house, such as your dear Cecilia plays; but there are a great many poor people in the world who have scarcely money enough to buy bread when they are hungry, or clothes to keep them warm in the cold weather. Now, my dear, these cannot hire people to sing, nor can they have music in their houses like your mamma; yet they love to hear music; so would it not be a pity that

they should not have some also? See, then, why the good God who made you formed so many fine birds with such sweet voices to sing the sweetest songs; these are the *poor man's music*; they sing to him for nothing! they do not even ask a crumb of bread from the poor man; and when he is going to work in the morning they sing to encourage him; and when he is returning home in the evening very weary, because he has worked very hard, then they sing again that he may be pleased and not grieve nor fret. Now is not God very good for making these pretty little musicians to encourage and comfort the poor laboring man? And will you not then love this God who made them for so kind a purpose? * * *

“ Now you must know, Adam, that I am very fond of these nice little birds; and often take crumbs of bread and scatter them under the windows, that they may come and peck them up; and once I put a stick in the ground before the parlor window, with a cross-tick on the top of it, just like your letter T, that you have been learning in your A B C, and often would I lift up the window and cry Bobby, Bobby, and the sweet red-breast, so soon as he could hear my voice, would fly near the window, and sit on the cross-stick; then I left the crumbs and bits of cheese, of which they are very fond, upon the ledge of the window, and when I had shut down the sash, then Bobby would come and eat them all up! * * * I have told you before, that I love little birds; yes, I love them even when they are dead; and I get their skins stuffed, and made look just as if the birds were alive. Now I send you several of these beautiful stuffed birds, and they shall be your own, and you must take care of them, and keep them for the sake of

Your loving and affectionate grandfather,

ADAM CLARKE.”

In the autumn of this year, His Royal Highness the Duke of Sussex expressed his pleasure to pay a visit to Dr. Clarke, and to inspect some of his valuable Oriental and other MSS. His Royal Highness arrived without state at Dr. Clarke's residence, at one o'clock, accompanied by his librarian, T. J. Pettigrew, Esq. Dr. Clarke received his Royal Visiter with that frank politeness which best suited the honor conferred. The different members of the Doctor's family, together with Joseph Butterworth, Esq., his son Mr. J. H. Butterworth, and John Caley, Esq., were alone present on this occasion.

During dinner His Royal Highness entered freely into social and intellectual conversation; and almost immediately afterwards retired into Dr. Clarke's study, where his fine taste was amply gratified by the rich store of rare and curious MSS. which it contained, into the respective particulars of which he minutely entered during the hours he remained there; for His Royal Highness did not leave Haydon Hall till late in the evening; enjoying with the feast of reason the flow of soul, and combining both with the dignity of the prince, and the frankness of true greatness.

The following Letter was addressed by Dr. Clarke to his friend the Rev. Thomas Smith, upon his marriage:—

London, Christmas Day, 1825.

“MY DEAR BROTHER SMITH,

“YOU may well complain of my inattention to you, for I have received two letters from you since my last; but I was hindered from writing by an inward voice, saying, ‘Let him alone now, he is happy; for the voice of an old friend can only be heard in complaisance, in the hearing

of a strongly beloved bride.' I said, true, O monitor, and laid down my pen. When your second letter of kind invitation came, my old friendship said, 'This is old and genuine friendship, attend to its voice and do it reverence.' I said, I will, and take the first opportunity to do so, and that is this holy Christmas morning, long before day.

"So you are married at last to the maid of your choice, and to what warm and affectionate people call, the girl of your heart : my whole mind wishes you all the happiness that can be enjoyed in the married state, which, take it for altogether, is calculated to afford more happiness than any other state on this side heaven ; but it is often grievously mismanaged, and is a snare and a curse ; but to those even to whom it is such, the other state would have been more so ; for I am perfectly of Solomon's opinion, that, 'He who findeth a wife, findeth a good thing.' Even in any circumstances matrimony is better than celibacy ; and hence I execrate the addition made here by the *Targum*, and some other would-be menders of the word of God, who have added טובה *good* ; a truth indeed that a child could have told—a truism and an *actum agere* very unworthy of the wisdom of Solomon—for most assuredly he that finds a good thing finds a good thing. Please to enter this beautiful criticism in your *Adversaria*.

"I am really sorry that I was from home when Mrs. Smith and yourself favored Haydon Hall with a visit :—I should have rejoiced to have had the privilege of welcoming you, for come when you will, I can assure you my doors shall all be open, and my heart not closed. You make too much of your entertainment at Millbrook. I never had you there but to my own gratification, even when I aimed most at yours.

"I always felt you as one of my family, and even the

difference of creed could not for a moment lessen you in the sight of my soul, nor the feelings of my heart; therefore blot out of your entries all noted obligations to me or mine on this account, and know, that if we gave gratification to one, that one gave in return pleasure and gratification to several. I write, you see, in the season in which we celebrate the birth of Him who was formerly published from heaven as good tidings of great joy to all people, and who, thirty-three years after, tasted death for every man. In a few hours I shall have the happiness to proclaim this Christ to a multitude who will rejoice to hear that, in due time His having died for all is testified to them : away with all limiting principles,—Selah. I do not send Respects to Mrs. Smith, they mean nothing—nor Compliments, for they are empty—but my Love. God bless and save you both, with all the power of an endless life. Amen and amen.

I am, my dear brother Smith,

Yours affectionately,

ADAM CLARKE."

[*To the Same.*]

Haydon-Hall, 1825.

"MY DEAR BROTHER SMITH,

"I KNOW scarcely anything of the controversy you mention. I never saw anything Professor L. wrote on the Turkish Testament; nor have I seen Dr. H.'s book. I had left London before these things took place. When the Scottish missionaries at *Karass*, purposed to print the Turkish Testament, I was requested to get a fount of Turkish types cast, adjusted to sorts, so that no letter

might abound, and none be deficient. I drew up a scale of sorts, and proved from the nature of the language, from the different styles of *Matthew* and *Luke*, of *Paul* and *John*, of *James* and the *Apocalypse*, that the letter ا *alif*, must occur so many thousand times. The letter ب *beth*, so many thousands, and so of all the rest in their different form of initial, medial, and final; and then submitted my vast sheet to Lord Teignmouth and the committee, when his lordship declared he 'had never seen anything so complete in his life, and thought the labor sufficient to have turned the brain of any human being.' When this was done, I got punches cut, matrices struck, and a fount cast, packed, and sent off to *Karass*. On this subject, and that of the translation, a very interesting correspondence took place between the late Dr. Brunton and myself. The Testament was printed under his revision and correction at the foot of Mount Caucasus. When it was proposed to print the Turkish Bible by the British and Foreign Bible Society, the Dutch Government was applied to for the loan of what was supposed to be a most excellent translation existing in a MS. in the public library at Leyden, and it was intimated that the late Baron Von Diez, who had long been Plenipotentiary from the court of *Berlin* to the Ottoman Porte, would superintend the printing, &c., and I was requested to correspond with the Baron on the subject. I did so, and this gave birth to some very interesting communications; the Baron Von Diez dying, the Leyden MS. was sent to some persons in Paris, recommended by *Baron De Sacy*. I removed to Lancashire in 1813, and what became of the business I never heard. This perhaps may refer to what you mention. I fear many of the translations which have been formed by missionaries, have been hastily done: there is not a man under heaven that, after spending two

or three years in learning a difficult Asiatic language, is capable of translating the Scriptures into that language. From my little knowledge, I know some, where, for want of a proper philological knowledge of the tongue, the translations are in several instances false, ridiculous, and nonsensical. I have gained myself enemies by hinting these things to those who refused to be on their guard. I have earnestly begged committees not to depend on persons slightly versed in different tongues for the translating of the Scriptures. ‘Let them,’ said I, ‘write and publish tracts, and do all they can in this way, till by much reading and conversation with the natives, they learn the difficult idioms, government, and collocations of words and phrases, &c.’ This advice was allowed to be excellent, but ‘a translation was wanted, and as it was likely to go through many editions, they could correct and revise, till it would be faultless.’ True, but while this is going on, what has become of God’s honor, and the purity of his word?

“All send their love to yourself and Mrs. Smith.

I am, my dear brother Smith,

Your affectionate and faithful brother and servant,

ADAM CLARKE.”

Nor was the solicitude of Dr. Clarke at this period confined to this department of biblical interest and importance: once again the subject of a new edition of the London Polyglott revived in his hopes and wishes, by the warm manner in which it was taken up by the Venerable the Archdeacon Wrangham, to whom Dr. Clarke’s youngest Son was then curate. The following letter is addressed to him by Dr. Clarke, in reply to one from that eminent scholar and gentleman.

Eastcott, Aug. 17, 1825.

“REV. AND DEAR SIR,

“I AM sorry that I can say nothing relative to the success of the Polyglott project, in which I am sure you felt a warm interest. I was willing to have done anything in my power, under the direction of the Prelates of our Church; and a more willing slave they could not have found; and, perhaps I might add, none in the kingdom who better knew the work, and the best and most effectual method of accomplishing it: but having stood for several years in the market-place, there is neither an employer, nor scarcely a fellow-workman to be found, and with me, it is now the eleventh hour, though I have been standing, in reference to this work, since the early morning-tide: this to me is truly astonishing;—not that I am not employed, but that in this era of Bibles and Translations of the Bible, a standard Polyglott Work has not been attempted by the British Hierarchy! Such a Work, from such a quarter, would have been a bulwark against deism, and a relief to many an honest sceptic, who, in his painful agitations on the troublous sea of doubt, borne hither and thither by boisterous waves and variously conflicting tides, would have been glad of seeing such a safe haven in which he might have cast anchor, (after satisfactory soundings,) on so sure a bottom! Had I been a clergyman of the Church, I would have sounded an alarm in the Holy Mountain, and have blown a long and strong blast on a trumpet which should have given no uncertain sound! If I had ever reason to regret in an especial manner my not being in the orders of the Church, it was on this account.

“I have often thought of urging my way to the foot of the Throne, and laying the subject before the King; there

were several who would have introduced me, but I was afraid that the simple circumstance of my being only a *Lay Preacher*, might have injured the business I wished to promote.

“ Never can a more favorable era recur ; money would have amply been found, and laborers also, had the proper patronage appeared. Nothing was wanting but the suffrages of the Bishops and Clergy of England, and had they come forward, it would have been to the endless good of the Church, and to their lasting credit.

“ When Mr. Pratt’s proposal and mine went out, some years ago, in reference to the Polyglott, we had several Dissenters who offered to subscribe so much annually, till the Work should be completed : among the rest, I recollect Dr. *Williams*, of Rotherham, who promised to assist us by counsel and advice, and to give £30 per annum for seven years. Mr. Spear, of Millbank, £50 per annum, for the same time ; and also, Mr. J. Butterworth, for the like period ; besides others, whose names I have forgotten.

“ But the sun of my expectation is now set, and the help that I could have afforded, however little, will soon be past account, as I am now on the wrong side of three-score years !

“ You, Reverend Sir, I ever found ready, but we all wanted a *Mæcenæ Bishop*, without whom I should not have wished to move, as my heart’s desire was, that the honor should be with the British Church !

“ But enough of this now nearly hopeless subject ; this is probably the last Letter I shall write upon it.

Extremum hunc—mihi concede laborem.

“ It would be very improper and ungrateful, should I close this letter without returning you my heartiest thanks

for the great and affectionate attention which you have shewed to my son Joseph : he is truly sensible of it, and I hope I may say, so am I. That he will never be a discredit to your recommendation, I have the fullest confidence. It is not for me to give my son a character, because it might be supposed that the partiality of a parent might blind him to the defects of a child : for your satisfaction, however, I would say that, his conduct has ever been upright, and his mind has ever appeared to me uncommonly strong, and its cultivation has not been neglected ; his judgment is sound, and his faith formed on the model of that which enabled our Reformers to brave the violence of the fire ; and his heart and conscience are in that work to which I believe God has called him.

“ What Joseph has, he has radically, and he assumes neither character nor conduct for times and occasions. That his intense study must injure his health, I am well aware, and have often spoken to him on the subject. In this respect I own I have set him a bad example ; but then I was obliged to travel much, and this in some sort supplied the lack of that exercise with which intense study should be frequently interrupted : I will, from your affectionate hint, press it upon him.

“ My dear Sir, I feel particularly obliged to you, for your kind and considerate letter. I thank God that my son has got into the hand of such a spiritual father : for the rare kindness shewn him by yourself and your excellent Lady, accept my warmest acknowledgments.

I am, Rev, and dear Sir,

Your much obliged,

Humble, and affectionate Servant,

ADAM CLARKE.”

The following Letter addressed to Mr. John Hall, of

Bristol, though of a different description from the preceding, will prove interesting to many Readers ; especially to such as know the excellence of the character addressed, and his great usefulness in the Church of God at Bristol and the neighborhood.

London, Dec. 10, 1825.

“ MY DEAR BROTHER HALL,

“ IT was with sincere grief I heard, on coming into town last evening, that you were seriously indisposed: I felt for you as my old, long, well-tried friend, who knew my soul in adversity, and who was ever ready to rejoice with me in prosperity. I felt also for your excellent wife, for your large family, and for the Church of God ;—and my heart said ‘ My God, remove him not till he be old and full of days : remember the important relations in which he stands, and hear the prayers of his family, of his friends, of the poor, and of thy people, and let him have many more days, and rejoice in them all.’

“ God is Sovereign of His own ways, He can do nothing unwise or unkind, and He will make all things work together for their good who love Him : I need not tell you of His mercy, I need not speak to you of His love to sinners, nor of His affection towards His children : all these you have long and well known. Nor need I tell you of the necessity of trusting in the Lord with your whole heart, because that with Him there is mercy, and with him a plentiful redemption : but He ever expects to hear the voice of your faith in the ardor of your prayer.

“ Fear not, my Brother, the Lord Jehovah is your strength ; you are in His merciful and loving hands : He will turn your weakness into strength, and your pains into blessedness. You cannot believe too confidently in, nor ask too much from, Him, who gave His Son to die

for you, and through His Son has shone into your heart, giving you the knowledge of salvation by the remission of sins.

“What is farther necessary,—the complete renewal of your heart in righteousness and true holiness,—He ever stands ready to bestow: open thy mouth wide and the Lord will fill it. Oh, my dear Brother, God can deny nothing to those to whom He gave His Son Jesus. The afflictions of the wicked are generally from themselves; the afflictions of the righteous are from the Lord, and as He does not afflict willingly the children of men,—when He afflicts His own children, it is for their own advantage. Yea, He Himself tells us that, He afflicts that they may be made partakers of His holiness: you are safe in His hand: His providence will watch over and for you, and His grace will watch in you; and whatever afflictions you may be called to pass through, God will so work by them that they will work for you a far more exceeding weight of glory, and I trust the God of Heaven will hear prayer in your behalf, and spare you long, and bless you more than ever.

“With love to Mrs. Hall and the family, I am, my dear brother Hall,

Yours most affectionately in the Lord,

ADAM CLARKE.”

BOOK XII.

WE are now drawing towards the period of the finishing of Dr. Clarke's greatest literary undertaking,—his Commentary on the Old and New Testaments. It had been a labor of long continuance, and a task of extreme anxiety and difficulty: throughout the whole of its prosecution he had felt the high responsibility attached to its proper execution, for he knew the importance of not handling the word of God deceitfully, as well as of searching the Scriptures to see if these things were so: not according to a mere preconceived creed, but agreeably to the will and mind of God in reference to man. It may be well to refer to his concluding Remarks at the close of *Malachi*; for it will be remembered that, after proceeding as far as the book of Joshua, in the Old, he had commenced his Notes on the New Testament, and went through the whole of it, before he returned to the Old Testament: his concluding observations are as follows:—

“In this arduous labor I have had no assistants, not even a single week's help from an amanuensis;—no person to look for common places, or refer to an ancient author, to find out the place and transcribe a passage of

Latin, Greek, or any other language, which my memory had generally recalled, or to verify a quotation : the help excepted which I received in the chronological department from my own nephew, Mr. John Edward Clarke, I have labored alone for nearly twenty-five years previously to the Work being sent to the press ; and fifteen years have been employed in bringing it through the press to the public ; and thus about forty years of my life have been consumed ; and from this the Reader will at once perceive that the work, be it *well* or *ill* executed, has not been done in a careless or precipitate manner, nor have any means within my reach been neglected, to make it, in every respect, as far as possible, what the Title-Page promises—‘*A Help to a better understanding of the Sacred Writings.*’ Thus, through the merciful help of God, my labor in this field terminates, a labor which, were it yet to commence, with the knowledge I now have of its difficulty, and in many respects, my *inadequate means*, millions even of the gold of *Ophir*, and all the honors that can come from man, could not induce me to undertake. Now that it is finished, I regret not the labor : I have had the testimony of many learned, pious, and judicious friends, relative to the execution and usefulness of the Work. It has been admitted into the very highest ranks of society, and has lodged in the cottages of the poor. It has been the means of doing good to the simple of heart, and the wise man, and the scribe : the learned and the philosopher, according to their own generous acknowledgments, have not in vain consulted its pages. For these, and all His other mercies, to the *writer* and the *reader*, may God, the Fountain of all Good, be eternally praised !

ADAM CLARKE.”

Eastcott, April 17, 1826.

As the heart can alone feel its own bitterness, so in this respect the Writer of the Work in question could alone sufficiently estimate the toil with which it was prosecuted;—the nights of waking,—the days of restless solicitude, through which it was brought to a conclusion. The benefit resulting from the work itself, can alone bear any just proportion to the labor of the task;—his toil was seen by God;—and often has his family witnessed his spirit pressed down beneath difficulties which were hard to be understood and explained: frequently on entering the study he has been seen with his knees bended against the seat of his chair, his paper before him, and the pen in his hand, in such earnest communion with the Father of light, as not to hear the knock of entrance: can it then be a matter of surprise that, when the work was actually brought to a conclusion, it was not only a subject of thankfulness to himself, but of unfeigned rejoicing to each member of his family. On his knees was the last sentence written, nor did he rise from that posture till he had, in the fullness of his heart and soul, offered up his thanksgiving to Almighty God, who had not only spared his life to bring this arduous work to a conclusion, but who had enabled him to labor so long and so strenuously for the benefit of his fellow-creatures;—for permitting him to bear such testimony to the truth and mercy manifested in the Divine Oracles for the recovery of man from the evils of his fall, and for providing for, and offering them a full salvation from guilt and death, into all the light and liberty of the gospel of Christ Jesus.

Among many of the happily singular incidents of Dr. Clarke's life, this may be added, that this, his greatest of all labors, his highest of all literary works, was unintentionally finished on the anniversary of his wedding-day!

The afternoon in which the work was finished, Dr. Clarke came into the parlor, and, without speaking to any one, but beckoning to his youngest son, took him into the hall and said, "Come with me, Joseph, I wish to take you into my study." His son had no suspicion of anything unusually extraordinary to be seen, and followed mechanically: but his astonishment was indeed great, when Dr. Clarke opened the door and pointed to his large study-table, and the stand at his right hand, cleared of all their folios, &c., and nothing remaining on either but his study bible:—"This, Joseph, is the happiest period I have enjoyed for years: I have put the last hand to my Comment; I have written the last word of the work: I have put away the *chains* that would remind me of my bondage; and there (pointing to the steps of his library-ladder) have I returned the deep thanks of a grateful soul to the God who has shewn me such great and continued kindness: I shall now go into the parlor, tell my good news to the rest, and enjoy myself for the day."

Sometime after this conclusion of his biblical labors, in testimony of their heartfelt joy upon the occasion, his sons, daughters, and sons-in-law, determined on presenting their Father with a large silver vase, in memorial of the completion of a work which they had seen him so long, so laboriously, and so anxiously prosecuting. On the occasion of its being presented, without in the slightest degree acquainting Dr. Clarke with the purpose of the invitation, their two eldest sons requested their parents and the family to dine with them, at their house in St. John-Square, once the residence of the learned *Bishop Burnett*. After dinner was over, the proposed Offering, covered from the sight, was introduced and placed at the head of the table. Dr. Clarke's Eldest son then rose, and, in the

name of each and all of the family, uncovered and offered it, with an appropriate address, to their revered Parent: for a few moments he sat incapable of utterance; then regarding them all, he rose, spread his hands over this token of his children's love, and pronounced his blessing upon them individually, and collectively.

His eldest son then filled the vessel with wine, which his Father raised first to his own lips, then to those of his beloved Wife's, and afterwards bore it to each of the family present: he then put it down, and in a strain of the most heartfelt eloquent tenderness addressed his children in the name of their revered Mother and Himself in terms which they will never forget.

The encouraging accounts of the extensive good resulting from the zealous and unwearied exertions of the Shetland Missionaries, had long excited the deepest interest in the mind of Dr. Clarke, and with it also a desire to visit the Shetland islands, in order, not only to see the good, but to secure it in as far as experience, judgment, and church discipline could effect it. At first he but breathed the intention to his family as a matter of desire, knowing the objections which affection would raise against the realization of his wishes, and the obstacles which the climate itself, added to his weakened health, would form into cogent arguments against the execution of this undertaking; but Dr. Clarke's was not a mind easily turned: he rarely resolved without much previous consideration; and if convinced that even any privation, any labor became his duty, nothing then could turn him aside from following after it; and such he esteemed a visit to Shetland at this period. In vain did his friends join their entreaties with

those of his family, to dissuade him from so perilous, so fatiguing a voyage; its utility was before him, and its dangers and difficulties he resolved to abide, in order to the fuller accomplishment of his Christian and benevolent plans.

From a letter to Mrs. Clarke, written while absent from home on a missionary journey to Birmingham, it will appear that he did not lightly estimate the obligation he felt laid upon his spirit for the execution of his project, for in this letter, dated May 1826, he says,—

“I MAY be ultimately hindered from going to *Shetland*; but to all my judgment and feelings, it seems a work which God has given me to do: I must go on till *He* stops me. To sacrifice my life at the command, or in the work of God, is, as to pain or difficulty, no more to me than a burnt straw: my life is His, and He will not take it away out of the *regular course*, unless greatly to His glory and my good.”

May 29, writing to the same, he says,—

“I FEEL very poorly, and have no extra strength to depend upon; and when I get to *Edinburgh*, if I do not feel myself equal to the task of proceeding to *Shetland*, I will relinquish it, with pain it is true, but yet with submission to that high Authority which imposes the necessity, and who does at all times all things well. If I am enabled to take the journey, fear not for me; for I shall be most certainly supported through it: I am sure God will not bury me in the Northern Ocean!”

In the course of the following month, Dr. Clarke's health was so far restored as to enable him to proceed to

Shetland. We shall make copious Extracts from his Journal, by which the Reader will be able to trace those habits, feelings, and modes of thinking, which had so strongly marked all his previous life, and given it a character of its own, even in what might be termed its minuter circumstances.

“ *Thursday, June 1, 1826.*—My son John and myself took the *Express* coach for *Newcastle-upon-Tyne*, We had two fellow-passengers, who seemed as if they had never occupied such a vehicle before: one was a servant girl in poor health; the other an over-grown boy of about eighteen, from whom we did not receive much information, nor were they capable of receiving much from us. This was all blank to me, who have made it a fixed principle either to impart or to receive instruction in all my travels, whether by land or water. We travelled all that day, the night, and the next day; and got into *Newcastle* late at night, where a great concourse of people was waiting to receive us.

“ *June 3.*—We set off at half-past six for *Edinburgh*: our companions were two young lasses, and a stout old lady, who, almost as soon as I entered the coach, asked, ‘Sir, hae ye ony snuff.’ I believe, poor lady, she had forgotten her box, and was sadly disappointed when I told her I had none.

“ I was much pleased in passing through *Alnwick*, especially with its *castle*; the fortifications appear entire, and even its grotesque ornaments,—men with bows, guns, and stones, in attitude as if ready to cast them down, and in the act of repelling assailants. Near *Haddington* we saw a drunken man who had fallen from his waggon, and the wheel had gone over his foot and almost crushed it to

pieces. The horses had run away with the waggon itself, and were stopped by our guard, else we had all been over-set, and perhaps killed. 'No man liveth to himself:—his righteousness, or his profligacy, are doing constant good or constant evil. This man's drunkenness was the cause of his being lamed for life, and nearly of destroying the lives or limbs of several innocent people.

" *Sunday, June 4.*—On reaching Edinburgh, we were joined by Mr. A. Mackey and Mr. Champion, our two intended companions to *Shetland*. We were too much indisposed with our 121 miles travelling yesterday, and the nearly 300 of the two preceding days, to go out much; but seeing a fine English church, we entered it, and heard a serious sermon on '*This is his commandment, that we love one another,*' 1 John iii. 23. From this the clergyman took occasion to observe, 'that Christianity is a religion not founded on mysteries, nor in effect containing any, though deists had made this an objection to its authenticity; for any person could plainly perceive that there was no mystery in the text, though it contained the substance of this religion;—for, to love one another, is neither mysterious nor difficult.' This was very injudicious; for if there be no mystery in Christianity, then there is no redemption; for God manifested in the flesh, and dying for the salvation of men, is one of the highest and deepest mysteries that can fall under the consideration, and claim the attention of the human being.

" Our inn is one of the dirtiest I have ever seen: the waiters are dirty; the utensils are dirty; the meat mean, ill-dressed, and very dirty; and to complete the whole, the charges are the most exorbitant I ever met with.

" *June 5.*—Having settled all matters at this villainous

inn, we left it, my son went to a private lodging, and I to the house of a friend, not knowing how long we might have to remain. On enquiry, we find that the packet had sailed several days before we came, and that there is not another in the port bound for Shetland. This is heavy news, as we are straightened for time.

“ *June 6, 7, 8.*—Spent our time in useless enquiries. One vessel arrived, and after she had discharged her cargo, we offered the captain twenty guineas to go, and twenty to return, instead of six, which is the full fare, if he would take us; but he pleaded ‘repairs,’ and we could not prevail.

“ *June 9.*—Seeing no hope of getting to the Shetlands, I formed a resolution to sail for the *Hebrides*, that I might visit *Mull*, the island of my maternal ancestors: while preparations were making for this, the *Woodlark*, Captain Fremby, a fine cutter engaged in the survey of the *Shetland* Isles, together with His Majesty’s ship the *Investigator*, touched at *Leith*. On hearing this, we made immediate application to know if the captain would permit four gentlemen, who were waiting for a passage to *Shetland*, to go on board of his ship. With much hesitation he agreed to take *myself and son*, but could not possibly make room for Mr. Mackey or Mr. Champion. Though sorely reluctant to leave these worthy gentlemen behind, we have come to an agreement with the captain, and are to sail on Tuesday morning, June 13. May God speed us!

“ *Sunday, June 11.*—I preached this morning at the chapel in Nicholson Square, to an attentive but not large congregation. Being in a bad state of health, I was over-

powered by my work, and for the remainder of the day, and all night, was severely ill.

“ *June 12.*—This morning I do not feel myself much better, and am certainly not in a very fit state to take a sea voyage; but it may do me good—at any rate I have put my hand to *this plough*, and cannot now look back. May God take me to that people in the fulness of the blessing of the gospel of peace.

“ *June 13.*—Variously exercised all day in reference to the probability of sailing; captain Fremby, of the *Woodlark*, having appointed us to be waiting at *Leith* for his return from Inverkeith, where he was to take in his coals; but the tide having failed him, he could not get back so soon as he intended, and thus were we kept in a state of uncertainty for a whole day. At last the *Woodlark* came in sight, and almost immediately the captain arrived on shore in his boat, and after getting the *mail* and several articles of provision, we rowed off in the boat to the vessel, which was lying-to for us. We got safely on board, and about 8 p. m. with a fair wind and lovely weather, we got under way. We were politely received by Mrs. Fremby and the officers, and after a slight refreshment, each retired to their respective berths and hammocks. Mine was very low, but I lay down, and ultimately fell asleep. Every one appeared solicitous to make us as comfortable as possible, and made many apologies for the *berth* which I occupied. I felt it was exceedingly kind of the captain, his lady, and the officers to consent to take us at all into their little vessel, where they had but barely accommodation for themselves. I thank God for giving us favor in the sight of these strangers.

“ *June 14.*—Rose early and went on deck, and found that in the last eleven hours we had run sixty miles: we are close in with the land on the Aberdeen coast. I feel no inclination to be sea-sick, and the rheumatism, which I had so much reason to dread, appears to be leaving instead of gaining upon me. Rather an odd kind of conversation took place at the dinner-table; how it arose I cannot say. There were present captain Frembly, his lady, Mr. Lord and Mr. Bedford, two midshipmen, my son, and self.

“ ‘ How is it, says one, that the most simple and unadorned *rings* are used in the matrimonial ceremony ?’

“ ‘ Because I believe the Canon Law requires that no other shall be used.’

“ *A. C.*—‘ I am not aware that there is any law on this part of the subject; the law states that a *metal* ring shall be used, and not one of *leather, straw, thread, &c.*, and the reason to me appears to be this:—the *ring* itself points out the duration of the union; it is without end in reference to the natural lives of the parties. Metal is less liable to destruction than flax, leather, straw, &c. Gold is generally preferred, not only because it is the most precious, but the most perfect of metals, being less liable to destruction or deterioration by oxidizement. Life will *wear out* by labors, trials, &c., and so will gold by attrition, frequent use, &c.; therefore, life and the metal shadow forth each other, properly enough. As to the ring being simple and unadorned, I think it has its reason in the case itself, and in the feelings and apprehension of the spouse who produces it. He has chosen, according to his feelings, one whom he esteems the most perfect of her kind: she is to him superior to every other female, adorned with every charm. To use then in this state of the case, any *ornament*, would be a tacit confession that her person was defective, and needed something to set it

off, and must be more or less dependent on the feeble aid of dress.'

" *Mrs. Frembly.*—' But, Sir, there is soon added what is called a *guard*, and this is, if circumstances will admit, highly ornamented with pearls or brilliants.'

" *A. C.*—' True, Madam, and this not without much signification: the unadorned ring supposes the fact of the bride's great superiority as already mentioned, and her suitable feelings towards her spouse; but the guard is afterwards added:—in order to preserve this perfection, the husband feels it necessary to add ornaments to the union, *i. e.* endearments, attentions, and obligations, to keep his wife steady to the character which he has given her to assume; and without attention to the support of the character, and the continuance of endearing conduct, he knows the progress of married life will soon remove all false, or too sanguine expectations of each other's character; the bubble, if it were one, would soon burst; animosities and mutual recriminations would soon embitter wedded life, and shew how false and empty the high formed estimation and expectations of each other were at the beginning. Thus the guard, as well as the ring, are not without their respective significations.'

" *Mrs. F.* smiled—the rest were silent, and the discussion ended.

" *June 15.*—We got on pretty well to-day till we came to the Pentland Frith: here we had a monstrous sea, tide conflicting with tide, raising the billows to a fearful height; but as the wind was pretty fair, our inimitable cutter literally cut through all. We went on with a strong gale, principally in our favor, till we came near to the *Fair Isle*, when the wind changed directly opposite, coming from north-east, and blew a hurricane; the

sea wrought, and was tempestuous: we seemed to have arrived at the end of the terraqueous globe, where nature existed in all its chaotic confusion and fierce uproar; there appeared a visible rage and anger in every wave; they seemed as if contesting with each other which should contribute most to destroy and engulph all within the vortex of their action. Next to God, we trusted in the soundness of our little cutter, and in the attention, and continual skill, experience, and labor of our officers. As to the Divine Being,

‘ He in the visitation of the winds,
Took up the ruffian billows by the top,
Curling their monstrous heads, and hanging them
With deaf’ning clamors in the slippery clouds.’

And ‘slippery’ they were; for after appearing to be suspended for a moment, they fell down with such tremendous thunder, as if a whole park of ordnance had been discharged at once: ‘deep cried unto deep at the noise of His water-spouts, all His waves, and His billows, went over us.’ At first we reefed all our sail, then struck our top-mast, next brought down every inch of canvass upon the deck, and then set a small try-sail to steady the ship. In these circumstances we were obliged to bear away, no possibility of anchoring, or of seeking port in such horrible contention of the elements, and in such dangerous seas; we continued to ship sea after sea, till our little vessel seemed as if on the very eve of being submerged. In a short time the angry, sullen wind chopped about, the storm became more moderate, and we had at least a fair gale, though the sea was still tremendous. We sailed round the *Fair Isle*, regained our true course; the gale settled shortly into a strong breeze, and continued so to the end of our voyage.

“ Not far distant from the place where we encountered the brunt of the storm, between *Fitfiel Head* and *Sumburgh Head*, two fishing boats were cast away in this storm ; one crew, captain Grey of the *Elizabeth* sloop succeeded in saving ; all the hands of the other boat perished ; five of the men were married, and I saw the five widows afterwards in *Lerwick* ; these five widows had among them twenty-two children, without any kind of provision for their support.

“ There is one fact which took place at the commencement of this storm, which had likely to have been productive of serious consequences. The *Waterloo*, King's revenue cutter, being out in these seas on the *preventive* service, was off *Fair Isle* ; and when by the wind changing we were obliged to bear away, as if for *Iceland*, she was driving before the storm, making for the Scotch coast. Taking us for a smuggler cutter, she made a signal, which we were unable to repeat, our color getting foul in the shrouds ; she then fired a blank cartridge, and finding her signals not answered, was on the point of firing into His Majesty's cutter. However the two vessels meeting, our commander told him he was tender to the *Investigator*, then employed in surveying the Shetland Islands ; learning this, he reshipped his boat which he had ready to board us, and shore off.

“ *June 16.*—The weather continued moderate, with light breezes, and we got nearly in by *Sumburgh Head*, the most southern point of Shetland ; and, with every hope of getting into *Lerwick* early next morning, the spare and fatigued hands lay down for some refreshment and rest.

“ *June 17.*—At half-past three, this morning, we

dropped our anchor in *Bressa Bay*; this place is locked in by the land on every side, having only one *inlet* and one *outlet*, and is thus formed into one of the finest little bays I should think in the world. But oh, the appearance of Shetland! a continuous series of barren hills and mountains—scarcely any cultivation to be seen, and perhaps not even in general cultivatable soil; the grass is of a brownish green, and the rugged rocks, or large districts of *peat-moss*, or hether, appearing in most places. It had this day a truly horrid appearance: the sea was still very rough, the breeze having much freshened, and we seemed to come to behold the termination of the terraqueous globe, at its utmost northern extremity; as in our north line of direction there is not beyond *Shetland* one other foot of known land. I could not help exclaiming, ‘Who could choose this for an abode;’ and on looking around me in this dreary barrenness, I seemed to wonder why I had come hither, and could not help crying out, ‘How shall we get away?’

“On coming ashore, we found the *Norna*, the only ship for England, had not sailed, but had gone to the northern isles to collect her cargo of fish, previously to her sailing for *Leith*. We immediately came to the resolution, if God should spare us, to return by the *Norna*, as it would be the only opportunity of our getting back to England for many weeks. We came to the Wesleyan chapel-house, where we found three of the preachers, who had been on the look-out for us for three days; but by our getting in before it was light, we had not been perceived. We sent to inquire for a private lodging,—inn, there is none in the town,—and took that in which I now write, an old, cold house, which does not promise much of comfort; but all seem willing to do what they can, to make us

happy, and what can they more? I have appointed to preach to-morrow forenoon.

“ *Sunday, June 18.*—After having taken a little broiled fish and an egg for my supper last night, I went to bed about ten, and thank God, slept soundly till six this morning. Oh, what a blessing to get rest, when nature is nearly exhausted by previous fatigue, and to have a place to rest on. Though my bed was about six inches too short, I contrived, by taking it obliquely, to make it do, and feel that my sleep has done me good. The bay is finely open under my window, and the Island of *Bressa* full in my view. It is separated from this island, (*Mainland*), by what is called the *Sound*, which is a narrow frith of fine safe water, through which all ships must pass that come to *Lerwick*, which is the only place for merchandize and trade for all the other islands in this very extensive group; nor is there a town, or even a tolerable village besides in all the *Shetland Islands*. The breeze is still strong, and the sea rough, which I suppose to be generally the case here, for every thing bears the aspect of wildness, uproar, and misrule. Yet there is something majestic in the whole, something that pleases the imagination, and on which intellect can ponder, and even feed with profit, and a certain measure and kind of delight. At half-past ten I entered the chapel: it is a light airy building, in a very good situation, and I think, in every respect, is a credit to *Lerwick*. The preachers’ house is also an excellent building joining the chapel, and one of the best dwelling-houses in the town. The congregation was large, respectable, quiet, and attentive. I proclaimed to them the willingness of God to satisfy their every want, and to save them to the uttermost, from Luke xi. 9, 10: ‘Ask, and ye shall receive,’ &c. I did not make a long

discourse, not having recovered from the fatigues of my long sea voyage. The congregation was in most respects entirely new to me, I mean in the appearance of the males and females : there was a character of honesty, openness, intelligence, and I might add, of critical simplicity, which I have rarely met with. The countenance of the Shetlander has certainly a peculiar cast, both as it respects males and females. To me it argues honesty and trustworthiness,—not easily inclined to a first impression ; but when persuaded, firm, determined, and inflexible. The eye has a peculiar cœrulean, or blue-green glance, like that of the ancient Gauls ; that which *Plautus* calls ‘ the grass-green eye,’ of which the Roman poets have spoken, ‘ *Qui hic est homo cum conlativo ventre, atque oculis herbeis?*’ Who is this man with a great paunch, and grass-green eyes,’ *Curculio*, 229. This is singular, and does not appear, except in very solitary cases, either in Scotland or England. There is something like it occasionally in the aboriginal Irish, who are all of the same *Gothic*, or *Celtic* stock. It is not the eye itself that is green ; but a certain glance of it, in a particular light and direction. I am pleased with this first specimen of a Shetland congregation. I hope to have yet more opportunities of making observations, at once more near and more accurate.

“ The Sunday-school commenced as soon as the preaching was over. There were four-score male and female children present. The teachers are some of the most respectable of the youth of both sexes in the town. I was sorry I could not attend the afternoon meeting, when some of the classes had to stand examinations on the chief attributes of God, and to shew from the Scripture what He is. The teachers also appeared solicitous for me to be present, that I might be gratified by the progress of the

scholars ; but my attendance was impracticable through bodily suffering.

“ *June 19.*—The weather appears a little more settled, the wind N.W., and the sea calm. I hope I shall have strength to preach here to-morrow evening, and if it hold out, and the weather be favorable, I intend visiting some other of these singular islands.

“ The weather continuing moderate, I walked out into the island, in order to have a better view of the inhabitants, and their manner of life. We met many barefooted females, each with her straw-basket at her back, called here ‘kishey,’ formed after the manner in which beehives are constructed. In these they were carrying bottles of milk, fowls, eggs, live sheep, and calves, for the consumption of Lerwick. The sheep are remarkably small and lean : the calves of only two or three days old, are now to be slaughtered for the tables of the rich, for the poor get nothing of the kind. All these female peasants, for there were few males, appear to enjoy excellent health : their complexion is in general olive, and their hair light-colored and long. The agricultural occupations which I principally observed, were those of digging in the fields, and cutting, drying, and burning sea-weed, to make it into kelp : this kelp is not strong ; it is the mildest kind of *alkali* I have ever tasted. They told me that it was esteemed much inferior to that of the *Orkneys* and the *Hebrides*, and sold at a much lower price. At one place we saw eight young girls, each pair having a light handbarrow to transport the weed from place to place ; and these eight were under the direction of an elderly woman whom they called mistress. As these young ones are hired by the lairds at a certain rate per month, at eleven and twelve years of age, an old woman is appointed over them

by the master, to see that they work, and work well. As I troubled them with several questions in reference to their employment, I gave them each a small piece of Danish money, the currency of the island, which was worth about fourpence English.

“The agriculturists have a miserable soil to cultivate, and miserable implements. The Shetland spade is the rudest I ever saw: it is between four and five inches in breadth, the iron part most clumsily made, and fitted still worse to a long wooden handle; and at either the right or left side, according to the foot used by the digger, there is an ill-contrived tread, by which means the foot presses it into the soil. The blade of the scythe is about fourteen inches long, and inserted at a right angle into a long handle: as their scanty grass is grown among stones, they can take no sweep, so this may be a proper instrument enough.

“In order to get a view of their *modus vivendi*, I asked a poor cottager who was nursing her child at the door, to permit me to enter. This was readily granted. The place was very low, and dismal, full of smoke, which, had it not been contrary to the principles of gravity, might have escaped through a hole in the roof; but there being no flue, nor any thing like one, it diffused itself in all directions, up, down, and laterally. There were two beds in the place, and these singular things were like large, slight-made boxes, standing upon four small pillars of between two and three feet high. There was a sort of sliding door to each, by which the occupants could shut themselves in: by being raised upon posts, they had a great advantage in saving room, the space under serving the purpose of stowing away the culinary utensils. After a pleasant and not uninformative walk, I returned to our

lodgings, where I had invited the four preachers and their wives, to dine with myself and son.

“*June 2.*—At seven this evening I preached to a very large congregation: some of the principal merchants and inhabitants of the place were present: it was a most impressive time, and I am persuaded many will never forget it: God gave me power and convincing speech to shew—from Coloss. i. 27, 28., *Which is Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus!*—1st. The sum and substance of the apostolic preaching. 2dly. The manner of that preaching. 3dly, The end of that preaching. From the whole, I shewed that this is the doctrine of the Methodists; that they preach after the same manner, and that thousands in every part of the world where they had labored, (and their line has gone out nearly into all the world,) are truly converted to God, and saved under such ministry.* I was greatly reduced in strength by this exertion, having been now for several weeks really indisposed.

“*June 21.*—Having been kindly furnished with two very good Shetland ponies, my son and self, accompanied by some friends, set off on them to *Scalloway*, about six miles, over mountains and glens, and through ravines, passing through the parish of Tingwall, under the ministry of the Rev. Mr. Turnbull; we were surprised by meeting him on the way, and were kindly informed

* This Discourse was subsequently published, under the title of “The Sum and Substance of Apostolic Preaching;” and was dedicated “To the Inhabitants of the Zetland Isles, and particularly to the Members of the Methodists’ Societies in those Islands.”

by him, that he was then going to Lerwick to pay us his respects: he turned with us, took us to the *Manse*, or clergyman's house, where his good lady received us kindly and regaled us with wine, milk, bread, butter, &c. After a short visit we remounted, and got to *Scalloway*, where a boat was in waiting to carry us to *Walls*, twelve miles. We had six oars, and passed over the twelve miles in three hours and a half; we often fell in with old headlands, and plenty of barren rocks, where the gulls, shaggs, &c., were either amusing themselves by looking over the precipices, or drying their feathers. We arrived at *Walls*, cold and cramped. Within half a mile of where we landed, a large shoal of whales came into one of the voes or bays. The islanders manned all their boats, got behind them, drove them into shoal water, and succeeded in killing the whole shoal, which amounted to 101! I have to preach in *Walls* to-morrow morning, after which I purpose going to visit this vast Akeldama, to see these mighty monsters of the deep.

“*June 22.*—It was highly pleasing to see the poor people, chiefly women, for the men were almost entirely employed in the fisheries, coming over and down the hills in all directions to the half-finished chapel in this place, to hear the glad tidings of peace and salvation. The chapel was well filled, and there were fifty women to one man. I had great liberty and power in describing Christ, as the Great Teacher, and all true Christians as His scholars, daily and hourly learning from Him, in order to have their souls confirmed, that they may continue in the faith, and get through their various tribulations into the kingdom of God, Acts xiv. 22.

“After dinner I went to view the *Whales*: what a slaughter! One of the gentlemen who was present at the tak-

ing of them yesterday told me, that the water of the bay for a mile distant from the place of attack, was dyed with their blood.

“ The Shetlanders having succeeded in driving them into shallow water, where they could not swim freely, attacked them with spears, and even swords, and so dexterous are these islanders, that in general they pierced their hearts at the first thrust, so that most of them were killed in an instant ! About fifty persons were present at the attack, and it is the custom here, that each person has share and share alike. Mr. Robinson, a respectable merchant of this place, amused me by the following anecdote :—‘ Hearing of the shoal of whales that had entered the bay, five poor women got a boat, and set off hovering on the skirts of the scene of action : a large whale, that had received his death wound, and was striving to regain the ocean, failed : the women perceived him, rowed up boldly to him, entangled him, his strength being nearly gone, made him fast to their boat, and towed him safely off to a landing-place near to their own dwelling ! ’

“ In this shoal there were a few young ones, and it is the young in general that occasion the capture of the old ones ; for they heedlessly run into the shoal-water, and so attached are these monsters to their offspring, that they will risk their lives to save them. A friend told me that he saw one of the female whales take her wounded young under her breast fin, and endeavor to make her escape with it. He saw another young one, which appeared to be greatly terrified, dash itself upon the shore, where it was soon killed : the mother, which had been near the shore, had turned and was regaining the deep water ; but missing her young one, and finding, no doubt by instinct, or smell, that it had gone ashore, she turned again, took

the same direction, and absolutely dashed herself on shore along-side her young, where she also was immediately speared. On examination of several of these females, I found two cavities near the navel, on each side, in which their teats were included, and which they can extrude at pleasure, in order to suckle their young: thus exemplifying Lam. iv. 3, ‘*The sea monsters draw out the breast to their young.*’

“ I am sorry to add, that much of this booty is likely to be lost, as the poor people have not vessels enough to contain the oil. Some of the people said, indeed I heard one of the Lairds myself say, ‘I believe God has sent this shoal of fish to us in honor of Dr. Clarke, who has come so far to see and do us good; for though we have had shoals of whales in these islands, yet the memory of man does not record a shoal coming at this time of the year, nor for two or three months later.’ At all events I find it is the earliest shoal that has ever been seen about these Islands.

“ On returning from this vast and interesting scene, I climbed to the top of the highest hill in the place, where I could see much of the *Mainland*, and several Islands, and among the rest, the island of *Foula*, which is not only a fine sight, but the highest out of the sea, of all the islands of this group: the voes and bays indenting the land looked well; and we saw several fresh-water lakes which seem to abound with fish, but the inhabitants do not appear to regard, or pay them any attention: I was informed that the salmon-trout abounds in them. I returned to *Bay Hall* quite wearied with my day’s preaching, walking, and riding; and after a noble pediluvium in warm salt water, went to bed.

“ *June 23.*—I begin to feel the effect of my sea pass-

age from *Scalloway* to *Walls* in an open boat, in a considerable loss of my voice, and the great prostration of my strength; but the good people, in their zeal, have appointed me to preach this morning also, and at ten o'clock, the little companies of women were seen pouring down the different hills, to assemble in the chapel: my voice was weak, but all could hear, and I felt great liberty of heart in speaking to them from Heb. xiii. 20, 21. *Now the God of Peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the Everlasting Covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to whom be glory, for ever and ever. Amen.* This congregation consisted of about 200 women; but only four or five men. The men were afloat at the fisheries: the women were without bonnets of any kind, and their faces generally oval: almost all of them were stout and remarkably healthy, though they live in the most dismal huts, or rather hovels, where continual smoke renders all things nearly invisible: their diet is chiefly fish: fish for breakfast—fish for dinner—fish for supper—fish to fish: this fact still farther tends to convince me of the healthfulness and nutritiveness of a fish diet; and from this we perceive how judiciously the Roman Catholic Church has acted, in ordaining a forty days' lent or fast, upon a fish diet: prescribing also weekly fasts to be kept on the same. I have no doubt that those who follow this plan, find themselves more healthful and vigorous at its termination, than at its commencement.

“ Mr. Hindrie, one of the Lairds, had invited us to his house at *Burrastow* to dinner: we went by boat after preaching, and had a plentiful table of everything but *fish*, which they think too mean to be offered to any

genteel stranger : the custom in Shetland is to set every thing of food at once upon the table—no second or third courses ; and yet I have seldom seen a more abundant provision, or a much greater variety : Scotch beer and porter, wines and whiskey, are also in plenty.

“ June 24.—*John Scott, Esq.*, proprietor of the Isle of *Vaila*, which lies at no great distance from the *Mainland*, and from which it is separated by what is called the *Sound of Vaila*, having invited us to visit and dine with him, sent his barge for us, and after a pleasant passage, we arrived on his island, and were, indeed, well received by himself, his lady, his daughter, a fine young man his grandson, and a young friend of the family, a Mr. Thompson, Purser of a man-of-war, who is here on a visit to his relatives in Shetland : the conversation at, and after, dinner, was such as to edify and impress a mixed company. Mr. Scott has been one of the sincerest and best friends to the Wesleyan Shetland Mission from its commencement. I was quite delighted by the earnest concern he expressed in its prosperity, and the lively interest he takes in its working generally : he has given us ground to build chapels on, and has variously helped us in this important mission. His estates are large, for not only does this island belong to him, but also that of *Foula*, by many supposed to be the real *Thulé* of the Romans. After spending a pleasant afternoon, and the fog beginning to arise in all directions, I became anxious to regain the Mainland : the barge was soon ready,—the breeze was favorable, and in a short time we arrived at the preachers' residence, in Walls. Many boats had come in to-day laden with blubber from the whales lately captured.

“ *June 25.*—I had appointed to preach to-day at *Sandness*, about six miles off; but my voice being bad, and a heavy fog investing the hills and valleys over and through which I must have passed, my friends earnestly requested me not to attempt the journey: with reluctance I have submitted, and Mr. Lewis is gone in my place; and I am to preach here, at ten o'clock if able, and at five this evening, when it is expected the people of *Sandness* will have had time to get over. *Stat voluntas Domini.*

“ At ten I had a noble congregation, about one third men, who came in last evening from the fishery. I found much freedom in explaining to them Rom. xvi., and in expounding verses 25 to 27. The word appeared to be imbibed by all present, and I am fully convinced that deep and lasting good was done. Oh, had I twenty years less of age and infirmity, how gloriously might I be employed here. But I have had my time, and through mercy, I have labored in my day and generation. I think I can say with a clear conscience, I have not spared my strength in the work of the Lord.

“ Long before five, the chapel was filled to excess: I thought it would answer no good end to wait for an hour, when the congregation were already on the spot: I went immediately, and with much difficulty got to my standing place, and proclaimed the power and willingness of the Lord Jesus Christ to cure all the diseases of the soul, from Matt. xi. 5, 6. Though the place was greatly thronged, and there were many on the outside, yet there was the utmost stillness and attention: my voice was in a great measure restored, and God did his own work. I got to my lodging, and had a good night's sleep. Blessed be God for His mercies.

“ *June 26.*—Rose this morning much refreshed, and

spent the chief part of the day in superintending an improvement connected with the Preachers' House, which, by the evening, I had the satisfaction of seeing completed.

“*June 27.*—I rose with a severe attack of rheumatism in my head, and yet have a long journey to go in order to get back to Lerwick to meet the first packet for England : we first took boat and sailed a few miles ; then left it, and walked over an isthmus in order to reach the next voe, where we took boat again : this boat was nearly a wreck, and one was obliged to keep baling out the water, that came in nearly as fast as the person could lade it out. Having crossed that voe, which is one of the most beautiful harbors I have ever seen, we then took to land again, and had about three miles of a most mountainous trackless country to walk over to reach *Raewick* ; my pain was often most excruciating ; when we got to *Raewick*, there was not a man to be found to take us along the great deep to *Scalloway*, about six miles : at last a poor sick man and a boy were found, and with our own company helping, we got safely to *Scalloway*, though often, through the density of the fog, without a compass, we lost all sight of land, and knew not where we were : when we did arrive, however, we found our friends waiting, who had brought three ponies, for Mr. *Lewis*, my son, and self, to take us on to *Lerwick* : we mounted, and travelled between five and six miles of the most miserable and often dangerous roads I have ever passed over : nothing on earth of the horse kind could have kept its feet on some of these declivities and precipices,—nothing but a Shetland pony : they climbed and descended the rocks like wild goats, and never once missed their footing : I often thought my life in imminent danger, but

at last seeing and considering the adroitness of the little creature which I bestrode, I got confidence, and trusted myself implicitly to its guidance. We reached Lerwick about four, p. m. ; and what with the incessant pain I had suffered—my different water passages—the long and fatiguing walks—and, to sum up all, this last long ride on the ponies, I was most excessively wearied, and much worse than when I set off: indeed, I was so ill, I was obliged to take to my bed, where I suffered more pain than I have felt for years.

“On our arrival at *Lerwick*, we found that no vessel of any kind had come in from Leith since the *Woodlark*; so that if we had not got a passage in that cutter, we should not have seen the *Shetland Isles* !

“*June 28.*—A king's cutter is come in this morning, and has brought papers and letters. Through God's mercy my head is much better ;—oh, what a blessing to get a little ease in the midst of severe pain. We are now waiting anxiously for the *Norna* to come in from taking her cargo at the Northern Isles, as my son is half afraid of my ‘dying at Shetland:’ certainly since I came here, I have suffered excessively from rheumatism, &c.

“*June 29.*—I have met all the preachers, and made provisional arrangements and appointments which are for the Conference to ratify: I have now done my work here, and am anxious to get away: my health continues to amend, but it is still precarious, and I feel utterly incapable of any additional fatigue: I feel my natural force abated; my eye is become dim, and my days of extra labor are over. *Non eadem est ætas—sed quid de mente?*

“ *June 30.*—My son is gone to visit *Bressa* and the *Noss Islands*; I was afraid to venture. One of the boxes which I had packed with my own hand in London, is this morning arrived, and I have now unpacked it: it contains various articles of clothing for the poor—blankets, rugs, flannel, and shawls for poor women, &c., with a great number of hymn-books, &c., as Sunday-school rewards. Much of these matters I have this morning distributed, others I have sent by the preachers into their respective circuits.

“ *July 1.*—The weather is exceedingly warm and sultry. The oldest inhabitants never remember such weather in Shetland; if the heat in England be in proportion to what it is here, the thermometer must be nearly at fever heat. There is scarcely a breath of wind, what there is is right a-head against our getting off: our packet dare not go out to look for a wind, as I hear she has twice as many passengers as she can accommodate, and our deck is to be filled with lean cattle for the *Edinburgh* market; on the rich *Mid Lothian* soil, they soon fatten, and become excellent beef. If it please God to give us a fair breeze, it will be a great mercy. The crier now announces that the *Norna* is to sail on Monday morning. Lord, grant Thou prosperity!

“ *Sunday, July 2.*—The weather is beautiful. The wind is come about to the north. I hope the blessed God will give it us fair, full, and mercifully, till we get once more on British *terra firma*.

“ I preached this morning to a very large, and deeply-attentive congregation, from Luke xiii. 23, 24. ‘*Are there few that be saved?*’ and in the evening again, from Rom. xv. 4. ‘*Whatsoever things were written aforetime*

were written for our learning, &c.' The throng was immense, but as the evening was fine, more than a hundred heard distinctly outside the chapel, through the windows, &c. I was so much exhausted as to be obliged to call for a glass of water to be brought me into the pulpit. I have risked my life in coming this journey: I have expended all my strength in labors while in these islands; and I hear that I am to sail off to-morrow morning. Oh, may God grant me a speedy and prosperous passage, for I do feel that I cannot bear much hardship. Father, Thy will be done. Amen.

"*July 3.*—The wind is quite contrary, and the *Norna* is making no disposition for sailing; so I perceive we shall yet be detained here a day longer.

"I have just received a polite letter from Dr. A. Edmonston, expressing his high approbation of the Sermon I preached last evening, and 'wishing that it might be published, as it would eminently add to the Biblical literature of Great Britain, and be a never-failing source of important and much-required instruction to the inhabitants of these islands.' The principal subject of the discourse respected the manner in which a divine revelation was first given to man, and the care that God has taken to preserve that revelation from corruption, arising either from the carelessness or malevolence of the transcribers of the original text, or in the different translations made of it; and I particularly spoke of the *Greek version* of the *Septuagint*, made at *Alexandria* about 285 years before Christ, and the *Latin version*, called the *Vulgate*, made by *St. Jerome* in the fourth century; and I concluded by speaking at large of the gracious design of God, in preserving this revelation for *our learning*, and how by *patience and*

comfort of the Scriptures, we might obtain and hold fast the *hope* of eternal life given unto us in Christ Jesus our Lord.* The whole subject was very important, but I was too weak, and too much indisposed to do it full justice; however I find the congregation were both pleased and edified. *Deo gratias!*

“*July 4.*—Weather fine, with occasional showers, which are much needed, to help the vegetation of these islands, where the arable soil is very light and thin, being in general a slight covering thrown over an universal rock. The wind is in the south and south-west, as opposite to us as it can be. I can easily distinguish the Dutch fishing fleet, which is very numerous in the offing. They are too far permitted to engross that bounty of Providence which is sent for the comfort and support of these islands. They have capital, and find they can employ it to advantage in the cod, ling, and herring fishery, off these coasts. The Shetlanders are poor, and although they do a good deal in these fisheries, yet it is mostly for the benefit of their masters, who in general fix the price of the fish, and thus make them pay the high rents of their scanty and unproductive farms.

“*July 5.*—The wind still continues adverse. I am anxious to get off, being severely indisposed, in consequence of which I have been obliged to decline invitations

* This Discourse also, was subsequently published, under the title of “God’s Mercy in giving a Revelation of His Will to Man, and His Providence in preserving that Revelation from Corruption and Decay;” and was dedicated “To the Gentry and Inhabitants in General, of the Town of Lerwick.”

[The above Sermon, and the one mentioned in p. 132, are reprinted in Vol. III. of “Dr. Clarke’s Sermons.”]

from all the chief people of this and the neighboring islands, who have called upon and shewn me the most flattering tokens of personal respect. *Shetland stockings and gloves*, all of the finest wool, and the most exquisite texture, have been presented to me, one pair of these stockings I have myself drawn through a small sized gold ring; the wool is as white nearly as snow, and this without any preparation, but just as it comes off the sheep's back. Some of the gloves are of a very peculiar, almost indescribable natural color.

“ One of the highest compliments I have received in Shetland, are the following verses, just sent me from Miss Dorothea Primrose Campbell, a poetical authoress of considerable merit and celebrity in these northern regions.

[*To the Rev. Dr. Adam Clarke.*]

“ Let them give glory unto the Lord, and declare his praise in the Islands.”

“ AND hast thou, generous stranger, come
From blooming scenes where nature smiles;
And left thine own delightful home,
To visit Thulé's barren isles?

“ What tempted thee to come so far,
A wanderer from the land of bliss!
To brave the elemental war
Of such a stormy shore as this?

“ 'Twas not th' insatiate thirst of gold,
Nor proud ambition's loftier aim;
Nor brighter regions to behold,
Nor undiscovered lands to claim.

“ No ; it was still a loftier aim—
 ’Twas Christian zeal, and Christian love—
 A bright, and never dying flame,
 Pure, holy, harmless, from above.

“ Blest is the *Man*, whose holy breast
 Enshrines this spark of life divine;
 Blest is his home—his family blest—
 Such bliss belongs to *Thee* and *Thine*.

“ Such bliss on earth Thy portion be,
 And everlasting bliss above,
 When death shall set Thy spirit free
 To live with God in realms of love.

DOROTHEA.”

Lerwick, July 5, 1826.

“ I have just received a note from the packet agent, stating that the *Norna* will sail to-morrow if she can possibly get out of the *sound*. I do not like this, for the wind is right a-head, and I would rather be ashore than be sick on board, contending either with a contrary wind, or becalmed among the *swells* of this strangely agitated sea, especially as our vessel is laden to the water-edge, and crowded with passengers.

“ *July 6.*—At twelve o’clock to-day we got on board the *Norna*, which was immediately under sail, the wind serving to get us out of the *sound* of Bressa. We had a heavy sea, and almost every passenger on board was sick. These are the strangest seas I have ever seen ; for such immense and conflicting swells I can find no reason, either in the winds or in the tides : I think they are purely electrical, and as that fluid acts by a variety of laws of which we are ignorant, though a few of them are known to us ; therefore there is no certainty in these seas either of wind

or weather. Our vessel is a bad sailer; she is deeply laden and ill trimmed, so with great difficulty we make little speed.

“ *July 7.*—We still get on slowly at three, four, and four and a-half knots per hour. We saw a very large *finner* whale, which followed us and swam round us for several hours; he once came so close along-side as to blow the water on-board. This was the hughest sea monster I ever beheld: it was supposed to be upwards of *four-score feet* in length. We made Fair Isle, in the vicinity of which, alas, we were obliged to spend several hours. At last we had a dead calm, and could not gain one inch of way in an hour. Some of our gentlemen and the sailors improved the opportunity and threw out their lines to catch *cod*, and soon got seven fine fish, so that all the time was not lost; we had some of the fish for dinner, and it proved excellent.

“ *July 8.*—Still indisposed, and not getting on at all well. In the evening the sun set most beautifully—and ‘down sun, down rain,’ and an almost dead calm succeeded, which has prevailed for the most part of the night.

“ *Sunday, July 9.*—We are still in the *Murray Frith*, a breeze however has sprung up. At one o’clock Mr. *Lewis* preached in the door-way which separates the fore and after cabins, where all the passengers and most of the sailors attended with becoming gravity: his text was taken from Isaiah xii. 1. As the evening advanced, the wind fell, and the tide coming against it, we could not stem it, and so fell to leeward.

“*July 10.*—The morning being fine, we threw out our lines from the stern of the vessel, and I caught two grey gurnets. After a vast deal of trouble and pains, we have at last gained the *Bay of Aberdeen*, and several persons earnestly desiring to go to shore, and my son and myself in particular heartily weary of this continual conflict with adverse winds, now, on the sixth day of our sailing, we hailed a mackarel boat, and bargained with the man to take us into Aberdeen. Six of us entered the boat, and after a severe tug, we got to the pier at 8, p. m., and I once more set my foot on *terra firma*, with the heartfelt exclamation, ‘*Vive Jesu ! me voila sauvé !*’

“*July 11.*—I called to-day on my friend James Bentley, Professor of the Oriental Languages, in King’s College, *Aberdeen*, but he was not at home. I went to see Dr. Kidd, O. LL. P., Marischal College, who took us over his University, and afterwards dined with us at our inn. I regretted much not seeing Professor Bentley as well as my old friend, Dr. Kidd: the remainder of the day we spent in viewing Aberdeen, and in the evening took our places for Edinburgh.

“*July 12.*—We travelled exceedingly well. On my arrival in Edinburgh I received the melancholy intelligence of the death of my brother-in-law, Joseph Butterworth, Esq., late M.P. for Dover, of another brother-in-law, Mr. James York, and of my old friend, the Rev. Charles Atmore ! It was much more likely that I should have gone before them ; but ‘the lame still takes the prey.’ Oh, may God help me to live for eternity ! I set off for London with all possible speed. God direct my way.

ADAM CLARKE.”

The death of Mr. Butterworth was regarded as a public calamity. He was taken ill upon his return from *Dover*, after an unsuccessful poll for the parliamentary representation of that port, of which he had, previously to the dissolution of Parliament in 1826, been one of the representatives; but though unsuccessful in this election, he was by all parties there highly respected and esteemed for his moral worth and benevolent character: this was fully testified by the letters of inquiry and condolence sent to his friends upon the melancholy occasion, and publicly manifested on the day of his funeral in *London*, when all the shops in *Dover* were closed as on the Sabbath, and the bells of the town were tolling the chief part of the day.

On the occasion of the death of Mr. Butterworth, his funeral Sermon, from Gal. i. 24, "AND THEY GLORIFIED GOD IN ME," was preached by the late Rev. Richard Watson, at Great Queen Street Chapel, London:—a man well qualified for the task, not because of his great endowments as a preacher merely, but as having for several years been associated with him in the Wesleyan Missionary Society, of which Mr. Butterworth was the Treasurer, and Mr. Watson the Secretary. From this funeral Sermon, an extract and outline may be made in this place:—

"Mr. BUTTERWORTH'S life," proceeds Mr. Watson, in the discourse alluded to, "was evidently a life of faith in the Son of God; without the least affectation, for his character was one of great simplicity, he appeared ready for every good word and work. I would regard his character as strongly marked by the following particulars:—It was *Devotional*:—to the duties of the closet, prayer and meditation on the Scriptures, his attention was strict and faithful. The service of his domestic altar was regular and

serious. There was in his house no guilty shame of bowing the knee to God. The appointed hour of worship was sacred, and the family circle of worshippers opened to receive, not to fly from, the presence of visitants and strangers. The hour of seven o'clock on the morning of the Sabbath, found him in the vestry of this chapel, in the exercise of the office of a class-leader, an office which he had held for nearly thirty years, and discharged with a regularity, faithfulness, and affection, never to be forgotten by many excellent persons still on earth, over whose religious progress he watched; and by many in heaven, to whose preparation for the rest they now enjoy with God, his admonitions and advices, with the blessing of God, so greatly contributed. Neither the distance from his residence, nor the most unfavorable weather in the depth of winter, prevented his punctual attendance at this early hour.

“His personal religion was *Social*:—it neither confined him in retirement, nor detained him wholly among the active scenes of external life. It is indeed remarkable how a man who lived so much for others, and who, exclusive of his parliamentary engagements, was in the committees, and took so active a part in the management of so many public charities, could enjoy so much of home. Kindness of heart, a manner at once frank and dignified, almost constantly collected around him smaller circles of select, or larger companies of more general acquaintance. I have met with few men who possessed in so high a degree the great, but rare art of leading on an instructive, or a directly religious conversation, without stiffness and effort. He made the various circumstances and talents of his guests to contribute part to the general edification,—led each to converse on those subjects with which he was most familiar, and thus placed the whole at ease

with themselves and with each other. To the young, he was especially and attractively benign, affectionately affording them his counsel, stimulating them to exertion, and shewing a solicitude for their best interests, the more impressive and influential, as it was free from all austerity, and carried with it the soft and penetrating influence of an unaffected benevolence. To these particulars," proceeds Mr. Watson, "I must add Mr. Butterworth's truly Catholic spirit. Without laxity, in his religious opinions holding with tenacity the leading doctrines of orthodox Christians, the minor differences of party were no check upon the flow of brotherly affection. In this respect his mind had a truly noble bearing: few men have had a more extensive intercourse with what is called the religious world; and when persons of varying sentiments met at his social board, the voice of controversy never disturbed that harmony of feeling which united all as the followers of the same Divine Saviour, and the heirs of the same immortal hopes.

"In his personal character," adds Mr. Watson, "our departed friend exhibited *Zeal*:—'The Strangers' Friend Society,' 'The British and Foreign Bible Society,' and the Missions, all of which, from almost their commencement, called forth his liberality, his time, and attention; of the latter he was for several years the Treasurer, and Chairman of its Annual Meetings. To these instances of his zeal, must be added his general benevolence. One day in each week he appointed to receive at his own house the applications of such as needed pecuniary relief, or advices and assistance in various exigences. His servant on being once asked, how many petitioners he had on that day admitted, answered, 'Nearly a hundred.' Into all these cases he entered, in order to make his charities at once discriminating and efficient.

The stranger in a strange land, found in Mr. Butterworth a ready, and often an effectual friend. His intercourse with foreigners was frequent and extensive ; where relief was necessary, it was given ; where not needed, the hospitality of his table, his friendly counsel, protection, or assistance in accomplishing the various pursuits of business, literature, or curiosity, were afforded with a blandness of manner, and a warmth of interest, which have impressed upon the heart of many a foreigner sentiments favorable to the character of the country, and honorable to the Christian name.

“ Such are the reasons we have to ‘*glorify God*’ in the religious experience, character, and conduct of Mr. Butterworth, whose loss we have all so painfully felt. He honored God, and God honored him ; he ‘ scattered abroad,’ and was ‘ increased,’ he was blessed, and ‘ made a blessing.’ ”

Upon Dr. Clarke’s return from Shetland, he was not long permitted to enjoy the quiet and rest of his domestic hearth. Applications were awaiting him to go from place to place to preach in behalf of Missions, Sunday-schools, or Anniversary chapel collections ; and each application pleading some cogent reason why its claim upon his services should be especially regarded. That he did shortly go from home in compliance with one of these requests, appears from the following extract from a letter to his youngest daughter, dated Stockport, Sept. 12, 1826, where he observes :—

“ I PREACHED here on Sunday morning to a noble congregation, and felt my heart and mind at much liberty. It was a collection for their new chapel ; and at this sermon we got £180. The next morning I preached again

in the same place, and the collection amounted to £80; besides which, the good people here have given me both money and clothes for my poor Shetlanders."

In the following month, (October,) His Royal Highness the Duke of Sussex again expressed his condescending purpose of once more honoring Dr. Clarke by dining at Haydon Hall. This he intimated in a manner so frank, that the distinction seemed almost relieved of its solicitude, by the courteous terms in which it was conveyed. His Royal Highness arrived at Dr. Clarke's residence at two o'clock, when he retired into the study and library till the dinner hour arrived, where Dr. Clarke shewed to him several matters of high gratification; and among the rest, some Hebrew manuscripts which had been bought for him in *Holland*, at the sale of the library of the Vanderhagen family: of these MSS., and of the mode of his becoming possessed of them, he gave His Royal Highness the following interesting particulars:—

"These ten Hebrew MSS. formerly belonged to a Dutch family of the name of *Vanderhagen*, and have been a sort of heir-loom for many generations, as one member of the family had always been educated for an ecclesiastic, and to him, by agreement, they necessarily reverted on the demise of his predecessor in the Church. These MSS. have never been collated, but are the identical ones which Dr. *Kennicott* describes in the introduction to his Bible, as having used every argument and entreaty, to procure a sight of, but in vain. About five years ago," continued Dr. Clarke, "having had a Dutch catalogue of books sent me, I observed advertised these very MSS. for sale. I went off instantly to my bookseller, and directed him to purchase them for me at anything

short of a ransom. He went over to Holland, and on the day of the sale, bid for, and obtained, these very singularly important MSS. After the sale was over, some of the literary men present requested to know of the bookseller for whom he had purchased them; and when they heard, they expressed themselves 'highly gratified, since they must go out of the country, that they had fallen into the possession of an individual, who not only knew their value himself, but how to estimate their importance to biblical literature in general.' From these gentlemen the bookseller learned, that the Vanderhagen family having fallen in its fortune, and none of its immediate branches having embraced the ecclesiastical profession, they were induced to part with books which had to them thus lost both their interest and their importance."*

It is well known that His Royal Highness possessed not only great taste, but very considerable knowledge in biblical literature, his own library furnishing great rarities in this branch of learning, consequently the preceding narrative could not fail to be highly interesting. Dr. Clarke also pointed out to His Royal Highness other matters of deep interest to the man of learning and science, and among these several beautiful oriental MSS., highly illuminated, with which Dr. Clarke's library was enriched.

In the month of October, 1826, it graciously pleased His Royal Highness the Duke of Sussex to constitute Dr. Clarke's youngest son one of His Royal Highness's Chaplains.

* The above-mentioned Hebrew MSS., together with the extensive MS. Library of Dr. Clarke, amounting to nearly 1,000 volumes, are now in the possession of the Editor of this Work.

From the time of Mr. J. B. B. Clarke's ordination by His Grace the Archbishop of York, in the year 1825, he had been Curate to the very learned and venerable Archdeacon Wrangham, at Hunmanby in Yorkshire.

Upon his arrival at Hunmanby, after a visit to his father at Eastcott, he found the Archdeacon's family in great affliction, and the whole parish in a state of consternation, in consequence of the typhus fever, which was raging and ravaging on all hands, as well as in the Archdeacon's own family.

Upon Mr. Clarke's communicating these distressing tidings to his parents, they were of course extremely solicitous in reference to their son, who, though not daunted, had commended himself to their especial prayers on his behalf. Dr. Clarke's Letter in reply is as follows :—

Haydon Hall, Nov. 10, 1826.

“ MY DEAR JOSEPH,

“ WE hear with great concern of the affliction of Mr. Wrangham's family, and the endemic in the parish. We do earnestly pray the good and merciful God that his life, and the life of his family, may be precious in the sight of the great Physician, and that the present stroke may be speedily removed.

“ My dear Joseph, you are now in the post of honor and of danger ; God may have work for you to do of a peculiar kind at present. Ever let your ear be open to the cry of the afflicted and the dying ; in the warmest and most affectionate manner give them directions and exhortations, open to them the fountain of mercy, and lead them straight to God through the sacrifice of His Son : shew them, prove to them, that with Him is mercy, and with Him a plenteous salvation ; and that in very faithfulness He has afflicted them. We are in hope that this

weather will check the arrow that flieth in darkness, and the destruction that wasteth at noon-day.

“ While you are ready at every call, make use of all your prudence to prevent the reception of contagion. Do not breathe near the infected person ; contagion is generally taken into the stomach by means of the breath, not that the breath goes into the stomach, but the noxious effluvia are by inspiration brought into the mouth, and immediately connect themselves with the whole surface of the tongue and fauces, and in swallowing the saliva, are taken down into the stomach, and there mixing with the aliment that is in the process of digestion, are conveyed, by means of the lacteal vessels, through the whole of the circulation, corrupting and assimilating to themselves the whole mass of blood, and thus carry death to the heart, lungs, and to the utmost of the capillary system.

“ In visiting fever cases, I have been often conscious of having taken the contagion. On my returning home, I have drunk a few mouthfuls of warm water, and then with the small point of a feather, irritated the stomach to cause it to eject its contents. By these means I have frequently, through mercy, been enabled to escape many a danger and many a death. Never swallow your saliva in a sick-room, especially where there is contagion ; keep a handkerchief for this purpose, and wash your mouth frequently with tepid water. Keep to windward of every corpse you bury. Never go out with an empty stomach, nor let your strength be prostrated by long abstinence from food.

“ Above all things, preach the truth with its unction ; preach it without harshness, preach it in the love of it : shew the people how much God loves them, and how ready He every moment is to make them holy and happy. The zeal that is not tempered with love and affection,

does more hurt than good. Be wise, be cautious: visit the people—shew them that you are their pastor, and that you care for their souls, and they will in return love and cleave to you. Look onward, look inward, look upward, and the holy God ever have you in His holy keeping.

“Mother sends you her blessing.

I am, my dear Joseph,

Your affectionate father,

ADAM CLARKE.”

THE very beginning of the year 1827, was marked by a merciful preservation of the life of Dr. Clarke; which will be the best detailed by himself in a letter to his son-in-law, Mr. Richard Smith, written shortly after the accident it relates. He had been into London, taking his regular preaching appointment on the Lord's day, and in returning home on the Monday evening, the accident narrated in the following letter occurred:—

January 17, 1827.

“MY DEAR SMITH,

“It is through the mercy of God that I can once more address you. We came on pretty well from town to *Pinner*, yesterday, though from the darkness of the night, I was often apprehensive of danger. Here I found our Man and Barouchette: the front leather was up, the night being exceedingly cold, so I got immediately into it on leaving the coach.

“ When he came to the hill, near our house, the horse set off on a quick trot, which he speedily changed into a gallop. The next moment I felt that the chaise had struck the bank on the right hand, just at the turn of the road, by which I was projected forward with such violence, that my head felt as if it had been perfectly cloven asunder by the violence of the shock. In two seconds more, the barouchette was overturned with a tremendous crash, and by this second concussion, I was rendered nearly lifeless. I made no cry, expecting the plunging horse would soon make an end both of the vehicle and myself; and hearing no cry without, I feared that Isaac was killed; for myself, I could do nothing, being closed in by the leather, and the chaise was then on its side in the road. At last I heard Isaac's voice crying out, ‘ Master, master, are you hurt? Oh let me get you out!’ I replied ‘ No; but unloose the horse if possible. It was pitch darkness, for the lamps had been dashed out. A neighbor coming up, Isaac called to him to help his master out, as he was obliged to hold the horse. At last I got out of the barouchette: I stood in the road some time, wiping the blood from my face: my hat had been cut through, and I could not replace it on my head, on account of the soreness of my forehead. I said ‘ Attend to the horse, and I will strive to get home, and send you some help;’ but I found that I could not take one firm step. Isaac fearing for me, left the horse with his neighbor; and by the help of his arm, I got home. His own face was bleeding, for, having been projected from the box on to a thorn-hedge, it had been severely scratched, but otherwise he was uninjured. When I got to the light, I was found to be in a poor condition: my face and nose were fearfully cut, my back severely injured, my arm and several of my ribs all but

broken. Both my legs were severely hurt ; but not cut. The pain in my forehead was excessive. I got my face washed, and my forehead rubbed for an hour by your trembling mother, and thus the swelling of it allayed. To-day I find many more bruises, which had been absorbed last night in greater evils. Humanly speaking, nothing could have saved my life, had the horse continued to plunge on after the barouchette was overturned. As it is, the lamps and their irons, are dashed all to pieces ; the screws, bolts, &c., of the splinter bar, are either wrenched out, or broken off, and both the shafts are in splinters !

“ All now appears to me as a fearful dream, except indeed the pain I feel from the cuts and bruises. The blow I got when the carriage at full career down the hill, struck against the bank, was the most astounding I ever felt. It is a mystery, as well as a mercy, that I am still alive ; but such a shake at my time of life I cannot expect to be soon shaken off ! God can bring to the sides of the pit, and bring up again ; but I will thank you to call on Mr. Stephens, and tell him I think I shall not be able to shew my face in public by my next appointment in City-Road Chapel.

“ Break this affair to Mary Ann as you best can. I write in much pain ; but could not forbear telling you, for fear of your hearing of it in a less favorable relation.

Your's affectionately,

ADAM CLARKE.”

It is not to be supposed that Dr. Clarke would long remain at any place without endeavoring to establish preaching where it did not exist, for the benefit of his family, domestics, and neighbors. It was quite impossible for Mrs. Clarke to go far from her own door, and

consequently, as had been the case at Millbrook, so it was at Haydon Hall, that the preaching was brought within the compass of her walking abilities. To effect this desirable object, Dr. Clarke turned first one of his cottages, and a part afterwards of a large range of stabling, into a place where his family and neighbors might have an opportunity of conveniently attending the public and private ministration of the word of life, and those other means of grace to which they had been accustomed. He was also anxious to establish a Sunday-school, there being none near his dwelling ; for no sooner did the poor people begin to attend the preaching, than they became solicitous to have their little ones instructed also ; and many, even big girls and boys, who had been hitherto unlettered, earnestly entreated that they might be instructed to read. Such entreaty was not poured into a deaf ear, or an indifferent heart ; and he who had lately come as a stranger among them, soon acted as a friend and a father ! The cottage in which the preaching was first held, was soon found to be too small to hold those who were anxious to attend ; and, consequently, preparations were soon made for a more commodious place of worship, which he diligently watched in its daily progress towards its completion. This was accomplished, as appears from a letter to one of his daughters,—

March 5, 1827.

“ MY DEAR MARY ANN,

“ HAVING got our chapel in a good state of readiness on Saturday evening last : we opened it in the name of God yesterday. The place was completely thronged ; every corner was filled, yet all was perfectly quiet : all appeared as if they had come to *hear*, and finding a little

suffering also unavoidable, they made up their minds to suffer : several of our most respectable neighbors attended, and there was a good sprinkling of the farmers ; besides a considerable number of decently dressed elderly men and women. I began the service with reading the prayers ; Mr. Strahan was there ready to preach, but I took courage and kept the pulpit and preached for an hour : all listened with rivetted attention, and the word was with power. At the conclusion I gave out that hymn

‘ Come let us join our cheerful songs,
With angels round the throne, &c.’

which two or three of our friends who had come to the opening, sung to the ‘ old hundredth ’ tune : the effect was indeed noble, for its majestic notes were skilfully applied to this appropriate hymn. I then announced our design to open the place for a Sunday-school, and I told the people what it was that we proposed to teach their children ; bade God bless them, and thus sent them away either better people, or determining to become such.

“ Mr. Strahan has gone among the poor people to-day to get the names of children, and he has come in with a list of seventy, who all are anxious to attend, and promise to be punctual in their attendance : surely God hath visited this people.

“ Well, now I want books, I have got but twenty-four of the ‘ Union Spelling Book,’ and what are these among so many. Testaments also I require : some of my friends have done enough : we can do no more ;—but yet books we want, and books we must have. There are some young people coming, seventeen and eighteen years of age, who cannot read a letter, and who yet desire to learn : some of the children would be glad of some hymn-books too :

we shall shortly have the songs of Zion here. Hallelujah!"

Though Dr. Clarke had, from indifferent health, been for a considerable time unable to preach excepting once on the Lord's day, yet he still frequently went on what he used to term "begging expeditions," and then he spared neither mental nor bodily labor; besides which, he used frequently to preach in his own little chapel, when he had no appointment for preaching in town.

At this time we find him thus writing to a young friend:—

"MY DEAR JANE,

"I THANK God I am quite recovered from all my cuts from my late accident, my flesh is remarkable for healing. It is a wonder that I was not dashed to pieces: my eyes have been but very poorly since, but when milder weather comes they will be better. We are frozen here as hard as steel, but there is a good coat of snow upon the ground, which will save the roots of the tender vegetables and preserve grass for the cattle: the frost has come in good time, without it we could not expect good crops in the clayey soil of this kingdom: it is God's plough which He drives through every inch of ground in the nation, opening each clod, and pulverizing the whole: the process is simple: the moisture which is in the ground is turned entirely into icicles: as frozen water occupies much more room than when fluid, the particles of earth are all separated by these minute icicles, and when the thaw comes the hard beaten clay falls into fine vegetable mould, and this is prepared to cover and nourish the tender roots of the seeds lately sown, those yet to be sown, and the roots of

grass, plants, &c. : in general when there is intense frost, the juices in plants are converted into icicles, and distend and rend the sap vessels, and kill many plants and impair the growth of all; but the covering of snow shields off the action of the freezing air, and thus the plants are protected; so you see frost is an under-ground blessing, and snow a blessing on the surface.

Yours affectionately,

ADAM CLARKE."

It appears from a letter to one of his daughters that Dr. Clarke had complied with one of those often-urged petitions to come over and help in making collections for a newly-erected chapel, this summer.

June 13, 1827.

"MY DEAR MARY ANN,

"I WROTE to you from *Stockport*, where I had been preaching; and now I add that, on my arrival in *Manchester*, I was greatly surprised to find that they had had a collection for the same chapel, in all the chapels of that Circuit, on Whit-Sunday, and Monday, and even on Tuesday. Now I do not think it was fair to make me preach the following Sabbath in the same chapel, and for the same purpose: and yet I did, and got, to the astonishment of all, £104 16s. 6d. I took the mail on the following day, and got home, where we both desire you to join us with your family retinue.

Your Father,

ADAM CLARKE."

On these occasions, as on all other, Dr. Clarke made no difference in his style of preaching; he preached under the immediate influence of Him, who had "touched

not only his lips," but his heart also with fire, and who had said to him, when he so singularly called him to go out into the world to preach the gospel,—Woe unto thee if thou preach not the gospel. So on these occasions he felt the same injunction to preach that gospel, faithfully and earnestly: to all who have ever heard him, it will be remembered how at these, as well as other times, he labored to shew forth the love of God to man, manifested in the gift of Christ for their redemption; and how affectionately he exhorted them to become reconciled to God, who had, on His part, made "all things ready:" nor was it till the close of his Discourse on these occasions, that he ever referred to the charitable object he had to bring before his hearers: he had previously shewn to them the love of God to man, and from its influential dictates, he then reasoned to the people—"if God so love you, so ought ye to love one another." The plea was a sacred one, it came home to prepared hearts, and had its result in increased acts of benevolence.

Though in the course of his ministerial and benevolent duties, Dr. Clarke was frequently absent from home, he was never thoroughly easy while away, and always hastened his journeys even to the injury of his health; but his work done, nothing could retard or detain him.

About this time he had been preparing and bringing some Sermons through the press, a presentation copy of which is thus acknowledged by the late Sir *Albert Pell*, who resided near Dr. Clarke.

Pinner Hall, Nov. 9, 1827.

"DEAR SIR,

"I SHOULD have replied to your Letter earlier, but I was from home upon its arrival; and on my return I was

anxious to read your Discourses before I acknowledged your kindness in sending them to me.

“ I have now done so, and hope that I am a better man than I was before I perused them. To you this circumstance would form the most agreeable return, because the world well knows that your object in publishing them, is to make it wiser, and better, and happier.

“ I cannot but admire the honest sense of truth which seems to have actuated you in their composition, and still more the unbounded hope they hold out to all who, being children of evil, may still obtain the aid of God’s Spirit to enable them to do well, if they will but properly ask it. More I ought not to say, for I may perhaps betray my weakness and ignorance, when thus addressing one of the most learned men of his age ; yet I could not rest easy without saying this, because it is the language of truth, under the influence of which I beg leave to subscribe myself, dear Sir,

Your most faithful Friend and

Obliged Servant,

ALBERT PELL.”

The following note, addressed to one of his sons-in-law, on learning the illness of one of his children, will serve farther to illustrate the kindly feelings of Dr. Clarke. It is as follows :—

Haydon Hall, Dec. 14, 1827.

“ MY DEAR HOOK,

“ I HAVE received your note this morning, and am quite concerned about your nice little Babe, and I write to request you will let us hear how it is. I well know that it is not an easy thing to bury children ; and can never forget the saying of a plain man in *Leeds*, who having lost a

child was bewailing his case to a neighbor, who said, 'My dear friend, be thankful that God has taken your child, He will do better for it than you could ever do; He has taken it to Himself in mercy.' The poor father only answered, 'Ah, I see it is an easy thing to bury other folks' children.' A man does not like to see even a thorn which he has planted in his garden, either wither or die.

"With hearty love to Eliza, I am,

Yours affectionately,

ADAM CLARKE."

BOOK XIII.

THERE is a maxim much more current for its truth and propriety, than for its general observance,—“It is right to begin a new year well.” The unthinking at such a time, are often arrested by serious reflection, and the simple ones will sometimes learn then a lesson of wisdom. There is something peculiarly solemn in the commencement of a new year;—the flight of time past into incalculable eternity;—the rise of time present from that hitherto undated eternity, yet connected as it is with all the circumstances and relations of life:—the very consideration itself necessarily imposes reflection on the mind.

It had been the habit of Dr. Clarke, from his youth, to watch-in the new year, not only by deep reflection, but in the spirit and attitude of devout prayer: generally he had observed it by publicly assembling in the house of God, with those who habitually met for preaching, exhortation, and prayer, at this season; and by many it will be remembered how earnestly affectionate used to be his addresses on those occasions: but he had

ceased to go out of an evening, the night air frequently producing a recurrence of spasmodic attacks ; but in private, in the secret of his own chamber, he did not neglect the spirit of the duty, nor the renewed dedication of himself and family to the God and Father of the spirits of all men : this will appear from the following extract of a letter to one of his daughters.

January 1, 1828.

“ MY VERY DEAR MARY ANN,

“ MOST of our people went to chapel last evening to hold the watch-night : Mother was not well enough to watch in the new year, so I kept watch by myself in the parlor, and was in solemn prayer for you *all*, when the clock struck *twelve*, and for some time after. Even to watch by myself I found to be a good thing ; I felt that it might be the last watch-night I might ever celebrate. Mary, dear, pray much to God, and make Him your portion. I remained up till the Preacher and our people returned from chapel ; I had an excellent fire and a good supper for them ; I made them sit down, while I served them myself ; they were pleased, and thus we were all pleased. Love to all from

Your affectionate Father,

ADAM CLARKE.”

The following Letter has reference to the doctrine of the Eternal Sonship of our blessed Lord, which tenet Dr. Clarke, in his Commentary on Luke, i. 35, combats by one strong argument. By some of the Wesleyan Preachers this reasoning was deemed perfectly conclusive ; but several of them wrote on the opposite side of the question, both in the Methodist Magazine and in separate pamphlets. The opposition of some few of his brethren did

not, however, alter Dr. Clarke's judgment: he formed it deliberately, and he held it entirely till his death.

The same Letter also refers to the introduction of Organs into Methodist chapels, which was an innovation on the original simplicity of the Methodist public worship, to which Dr. Clarke ever objected, and which, in his opinion, amounted to a positive evil, when introduced contrary to the wishes of the generality of the congregations assembling in such chapels.

The Letter in question is addressed to Mr. Stephen Brunskill, Orton, Westmoreland, and dated,

Haydon Hall, Feb. 20, 1828.

“ MY DEAR BROTHER,

“ * * * * THE Church of Christ is never much hurt by the persecutions which come from the wicked; but when the Church persecutes the Church, then is desolation.

“ The subject of the introduction of organs into Methodist chapels, and forced subscriptions to inexplicable doctrines, are at present rending the Church of Christ, and scattering the flock. Perhaps God will not permit these things to go much farther. * * * * Though these things pain me, yet do they not move me; the Foundation still standeth strong.

“ I cannot believe the doctrine of the Eternal Sonship of my glorious Redeemer, which they are now inculcating: I believe it is not warranted by Scripture. * * * As a Commentator, I have written one paragraph to explain the 35th ver. chap. i. of St. Luke; twenty, if not forty, pamphlets, letters, &c., &c., have been published in order to overthrow that one paragraph; yet still it is untouched, and in the whole succession of writers, this is evident,—that each who follows is satisfied his predecessor has

failed to establish his point: this brings out another and another answer, the last being convinced that all who have gone before him have failed; and though backed by authority, menaces, eloquence, and calumny, they are as the efforts of a man who went to the sea-shore to keep off the tide by his pitch-fork.

“ I am now preparing, if God will give health and open my way, to take another voyage to Shetland. There are some things that remain to be done for that interesting people, which I think no man can do but myself. My life is the Lord's, I take it in my hand and make it a most free-will offering to Him: His work there is the most glorious, deep, extensive, and steady, I have ever known; for its support God has given me the hearts of the people, who have most liberally helped me. The preachers have been faithful and laborious, and God has been invariably with them. Mr. Hindson, one of your countrymen, is a torch that burns with a clear and steady flame: still we must allow Sammy Dunn to have been the apostle; few men have ever been more highly honored in the work of God. When I saw the effects of the labors of those two young men, Messrs. Dunn and Raby, and considered the circumstances in which they stood, I have been astonished at them.

“ My dear brother, let me have your prayers in reference to this projected voyage and labor. Humanly speaking, I am too old to take on me such fatigue: I know pretty well what it is, for I have suffered much, both in sailing, preaching, and travelling in those northern regions; but God sustained me, and I think He will do so till I am *His*. With thanks for your letter,

I am, my dear brother,

Yours affectionately,

ADAM CLARKE.”

In the following April, Dr. Clarke had engaged once more to go into Cornwall, in order to hold Missionary Meetings, and preach in several towns in that county. On his way, he stopped at Bristol to hold a public meeting, and take his part in the missionary sermons, when, after preaching, he was taken severely ill, and ultimately laid up, as appears from the following extract of a letter addressed to Mrs. Clarke, dated

Bristol, April 10, 1828.

“MY DEAR MARY,

“I WROTE to you from Pensford, and told you that I was very poorly, since which I have almost hourly been getting worse : I have now almost lost the power of using my right arm, and now I cannot command my pen in it ; but I thought you might be alarmed if you saw a strange hand-writing. What to say of myself I know not, as I am now a close prisoner, not only to my room, but to my bed : I am everywhere in pain. I am exceedingly distressed when I think of *Cornwall* ; but there are, before I need be there, a few days yet to get better or worse in. Pray for me : I have in solemn faith given myself into the hands of God ; may He ever bless and save you.”

It appears, from subsequent letters, that so far from being able to attend his appointments in *Cornwall*, Dr. Clarke was wholly laid up with a *rheumatic fever* for several weeks in Bristol, and his place in *Cornwall* was supplied by the kind, and very able services of the Rev. Mr. Morris ; but notwithstanding all these disappointments, and the pain of body he was enduring, his spirits still continued tolerably good, as is evident from the following extract of a letter to one of his daughters.

Bristol, April 17.

“ My right hand, my dear Mary Ann, has lost its cunning ; I cannot use either it or my arm better than the scratches you see, and even these are made by my left hand pulling along the paper as the stiffened fingers of my right lay with my poor afflicted arm on a pillow. I am quite a *Nazarite*, no razor having been on my face for about a fortnight : you know I never liked any man playing with a naked razor about my throat, so that I look like one of the most forlorn of hermits.”

It was not till the 30th of April that Dr. Clarke was so sufficiently recovered from this rheumatic fever, as to be able to return to town, his eldest Son having gone down to Bristol to bring his father home ; where, in a short space of time, by continuing to follow the judicious advice and directions of Dr. Wallis of Bristol, who had constantly and kindly attended him during the painful attack, he was soon perfectly restored to health, and to his numerous and important duties.

It is not easy to conceive the extreme solicitude Dr. Clarke felt in reference to the subject and the management of the Shetland Mission : it had now become a large concern, the number of chapels was greatly increased, and consequently the Missionaries also ; Societies were formed in almost every island, and the object was one of deep interest. To establish these Societies on their proper foundation ; to see that their discipline was fully regarded, and that all the institutions and regulations of Methodism were properly recognized, induced Dr. C. again to entertain thoughts of a second visit to those islands, that they might, as he expressed himself, “ in case

of his death, be enabled to get on well by themselves." By the means of the Wesleyan Monthly Notices and Reports of this Mission, and the incessant begging in its behalf on the part of Dr. Clarke, it had now become pretty generally known, and a proportionate interest was taken in it by many individuals. But if the family and friends of Dr. Clarke objected to his first visit, they were more strenuous still in their opposition to a second, from the known dangers attending the undertaking, and the severe rheumatic attack he had had when last in *Shetland*, and especially after the rheumatic fever he had so lately suffered from at *Bristol*, and from which he was as yet but scarcely recovered ; yet, as he often expressed himself, " *Shetland* lay near his heart, and was bound up with the deepest and most affectionate feelings of his nature," so he was constrained to visit it once more, to set it on a firm and lasting footing. Whatever objections his friends could raise as to his going himself, yet there could exist but one opinion as to the beneficial result to be anticipated from such a pastoral visit. Were it possible for some Father in the Gospel to visit and confirm the Societies formed by the instrumentality of the Missionaries in the different parts of the globe, how great and how happy would be the result ; for, without the zeal of comparative youth, they could not, humanly speaking, have been gathered in and formed : and without the wisdom and experience of age, they cannot expect to be so solidly and advantageously " established, strengthened, settled ;" but still, notwithstanding such considerations, Dr. Clarke's family could not so readily admit their cogency to their feelings, as they could to their judgment : in short, the anticipated good was at a distance, while the instrument of its fulfilment was in their tenderest and most anxious affections, and must be personally endangered in order to its accom-

plishment. But he did not thus hesitate in his own mind; there, the call was entertained in the light of a duty which he owed to God, and he halted not between a conviction of duty and the voice of affection.

We shall make copious Extracts from the Journal kept by Dr. Clarke on this second visit; for, though nearly all the ground passed over on the previous occasion, was travelled over this second time, yet a much more extensive visitation of the Islands was made, as Dr. Clarke enjoyed the convenience of a small sloop, which was entirely at his command; by this means he was enabled to circumnavigate the whole Shetland group; and to visit all those places where he thought his presence necessary for the establishment of this interesting Mission on a permanent basis. On this occasion he was accompanied by his friends the Rev. *James Everett*, the Rev. *J. Loutit*, Mr. *J. Champion*, of Whitby, Mr. *Read*, of Salford, Mr. *John Smith*, and his second son, *Theodore*.

“*June 17.*—We went a-board of the *Henry*, at Whitby. She is a fine little smack about 70 tons, and fitted out in the most judicious manner, with every convenience that can be expected in such a vessel. We have two cabins, one containing the dining-room, which will seat ten or twelve persons. We want nothing now but a fair wind.

“*June 18.*—This morning we left *Whitby*, being towed out by three boats. At half-past nine we bore away, but with a very light, and evidently uncertain wind. There was a very heavy swell from the East, which caused an almost universal sickness in the ship's company, the vessel being

under very little way. The wind was foul all night, so that we did not make more than five or six knots.

“ *June 19.*—The rain excessively heavy. In the evening a fresh breeze sprang up, which took us in a direct course six knots per hour. This continued all night, but with increase, which ran us regularly nine knots per hour; most of my companions are well, and in good spirits.

“ *June 21.*—We saw the sun rising between two and three o'clock—no previous night. Still no land in sight. The cook, about three minutes before twelve, a. m., cried out from the top-mast head, ‘Land,’ which turns out to be *Sumburgh-head*, in *Shetland*, so that it appears we have scarcely lost a foot of our true course, since we left *Whitby*. Many of the Dutch busses are now a-head. A boat has come along-side, from which we have taken a pilot. Over every face, and through every heart, is now diffused cheerfulness. The sun has broken through the clouds: the land from *Sumburgh-head* along *Dunrossness*, opened beautifully to our view, and landscapes also, as far as hill and dale, rock and precipice, with here and there a cultivated spot, now appeared all along the coast. The *Bard of Bressa* looked majestic. At fifty minutes after six, p. m., I set foot on shore in *Lerwick*, having completed our voyage from lat. 54. 30. to lat. 60. 30. in eighty-one hours. Here I have been received with the greatest affection and politeness by all classes. I may now rest for a few hours, after which another kind of labor will soon commence. My companions choose to lodge on board, but my son and self on shore; my invariable maxim being, one thousand leagues of water for one inch of dry land.

“ *Sunday, June 22.*—After a good night’s sleep, I rose much refreshed. I preached in the chapel at ten, to a large and attentive congregation ; Mr. Loutit at two, and Mr. Everett at six, to a crowded chapel on both occasions. Great good has been done, and there appears a great increase of spiritual religion.

“ *June 23.*—Sailed to-day to the Noss Island ; and on the passage, we had a fine view of the *Bard of Bressa*. This is a stupendous bold head-land, full of terrific scenery. We landed on the Island of Noss, and were most hospitably entertained by the only inhabitant, Mr. *Sinclair*, who rents it from the owner, W. Mouat, Esq. After dinner, we took boat, and passed the little frith that separates this island from that of *Bressa*. Mr. Sinclair insisted on my having one of his ponies, which he sent over with us in the boat, and his farmer to bring it back. On this nice little beast I took a ride now and then. On the other side of the island, we found our own boat waiting for us, and after a mile’s traject, were in *Lerwick*.

“ *June 24.*—Visited some sick persons, baptized a child more *Ecclesiæ Anglicanæ*, and spent much of the day in distributing clothing among the poor. There is much not only of poverty, but abject poverty, in these islands : in every case, what was given was received with gratitude. With the simple manners, open unsuspicious countenances, and frankness of these islanders, I am more and more pleased. Here God is performing a great work, the greatest I have ever seen ; but it is only yet in its commencement. On examination of the societies, I find there are in *Lerwick* 420, in *Walls* 455, North *Mavin* 115, *Yell* 250 ; besides several in the *Fair Isle*, and in *Foula*, to the amount of 200 more. I had to-day all the Sunday-

school children, both male and female, brought before me in the chapel, to discover the most necessitous, that I might provide them with some articles of clothing : many of them were remarkably fine children, but their wants are great.

“ *June 25.*—I went to see the *Burgh*, situated about three quarters of a mile from *Lerwick*. It is built in the water, and cannot be approached without a boat. It is now in a state of great ruin ; but has, no doubt, been a place of considerable strength in the time of the *Picts*, as they are called. The walls are very thick, and there is a cavity within them, which communicates by doors, with that of the interior. It is a great pity that these walls have been permitted to fall into such decay. The stones have been put together without any kind of cement, and the building must have been a comfortless abode to any but those who had fled for their lives from pirates and freebooters.

“ Having invited the magistrates, professional gentlemen, and merchants of the town, to dine with me on board the *Henry*, they came, and for the place and circumstances, the dinner was satisfactory, and all seemed pleased. The conversation turned upon subjects of science, and matters in which the reality of the invisible world is concerned, and was upon the whole, both useful and improving.

“ *June 26.*—I employed the chief part of this day, in apportioning clothing of different kinds to the necessitous of the poor in the different neighboring islands.

“ *June 27.*—Again busy among my poor. This even-

ing we go on board, in order to be ready for the early tide on our way to the *North Isles*.

“*June 28.*—Rain in the night, but a dead calm. About six, a breeze sprang up, we weighed anchor, and though against a strong tide, we went upwards of five knots; we are now passing through the *North Entrance*, and have the *Green Holm* and the *How Holm*, on our starboard, with a fine view of the two rocks called the *Brothers*.

The legendary rock named the *Frauw Stack*, is now visible off the point of *Aiswick*: the legend is, that a father built a house on this rock, in which he incarcerated his Daughter, to prevent her from having any intercourse with her lover; that he, coming in a Dutch ship, landed, scaled the rock, and bore off his prize: but it would appear that on such a rock as this, neither man nor woman could ever have been incarcerated.

“About one o’clock we lay to in small bay, in the Island of *Whalsea*. Having lowered our boat, we made to shore. On our landing we were very politely received by R. Bruce, Esq., the owner of this island, who had given us land to build a chapel on. He is building a vast mansion entirely of granite, which he quarries at *Nesting*, on the *Mainland*, and transports it to this island of *Whalsea*: all his masons, &c., are imported from Aberdeenshire, from which he brings them every spring in his own ships, and takes them back again at the fall of the year, when the days are too short for labor. From the top of this building, there is a very extensive prospect; but the sea, and comparatively barren rocks, are nearly all the objects. Above this gentleman’s chimney-piece, there is a fac-simile of the plate that was found in 1818, in the kirk-yard of Dunfermline on the wrecks of

the coffin of *Robert the Bruce*, king of Scotland : the inscription is very simple :

ROBERTUS BRUCE SCOTTORUM
 REX.

The family arms are over the hall door ; which I believe are the same as the royal arms of *Bruce* : under the helmet, which is surmounted with a horse's head and neck, *coupee*, caparisoned, is the word TRUTH, and in the scroll under the shield, *Terram ornat Cultura*. When we got into the parlor of the old mansion, for the new one is not yet habitable, we found a table loaded with different kinds of excellent provision. When I came up to the table, having just previously been reading the scroll under the family arms, I parodied the inscription, addressing myself to the fine old chief thus, *Mensam ornat Benevolentia*. When I took the glass of wine into my hand, I rose, and turning to the Lady, the Laird, and their daughter, I said, ' I pray our good Lord to bless you, Madam—you, Sir, and all your offspring ; may you live in prosperity and peace ; see yourselves happy in your mansion, and may you spend many years there before you are called to the kingdom of God.' This new house has already been nine years in building, and it will require nearly half that time yet to complete it. Taking leave of this hospitable family, we regained our boat, got on board our vessel, and having a fine breeze, we entered *Burra voe*, in the island of Yell.

' *June 29. Sabbath.*—*Burra voe* is the most commodious, safe, and land-locked bay I have ever seen. We lie within a few yards of the Methodist chapel, which is beautifully situated at the very end of the voe. The in-

habitants had learned that we were coming, and many boats came off to tow us in ; joy is in every countenance ; may we answer their expectations. The morning is thick and hazy, truly Shetlandic ; shortly, however, it began to clear away, and then we could see the people coming down the different hills to the chapel : it was really a fine sight. The place was soon crowded, and the deepest attention was manifested by all : I felt both liberty and power to declare to them, the Lord Jesus Christ, and the way in which He becomes the Saviour, the Anointed, and the Sovereign to mankind :—the success of the Apostles' preaching,—the hand or power of the Lord, by which it was effectual,—and the gathering together of the many people to the Lord, which was the issue of this true preaching, because the Lord Jesus Christ was preached, and His power accompanied the ministration of the word ; —all this I founded on Acts xi. 20, 24. In the afternoon and evening Mr. Everett and Mr. Loutit preached, and numbers of the people who had come from far, remained about the place all day, wishing to attend the different services, not being able, on account of distance, to go home and return.

“ *June 30.*—Our business being done in this quarter, I am anxious to sail out, but the wind is right a-head. Several boats are come along-side with milk, butter, eggs, fish, and fowls. They offered us a young calf for 1s. 6d., a lamb for 2s. 6d., a duck for 6d., a hen for 4d., a cock for 2d., milk 1d. per bottle (wine bottle), eggs 2d. per dozen, pillocks, a fish less than a herring, for 1d. per score, beautiful red rock-codlings for a halfpenny a-piece. Money is very scarce.

“ *July 1.*—The wind is still contrary, nor is there any

appearance of a change in our favor. The captain and pilot offer to sail out, but I have told them that, though I would not wait five minutes after it was fair, yet I would not sail till there was some human probability of our being able to reach our destination (Unst) ; for though I do not see that we have anything farther to do in this place, yet there is no use in going contrary to common sense and experience.

“ *July 2.*—At last we got out, but make but little way : we are now in *Uyea Sound*, which is a noble bay. I took the advantage of coming here to go a-shore on the island of *Uyea*, which is a fine island belonging to Mr. Leisk, who has removed all his tenantry, and turned the whole place into pasturage, for *stock cattle*, a very fine drove of which we saw.

“ A poor fisherman is just come along-side, with a *halibut*, a *ling*, and a *codling*, for the halibut I have given him 1s. 6d., all he asked, though the fish weighs thirty pounds, and is the finest I have ever seen, and for the young ling and young cod, I have given him one-penny ; these three were all caught about half-an-hour ago. The Shetlander has no ill-luck who pulls up 1s. 6d. in one haul, on one hook. A heavy haze overhangs the shore ; but an old man is just come along-side, with his son's respects, and that if we will land, he will give us his house to preach in. I dared not venture in such dampness in an open boat ; but Mr. Everett and some of the ship's company went, and he had a blessed congregation, for the people soon heard the tidings and flocked to the preaching. See for what we were obliged to put into this sound ! The preachers had long sought for a place to preach in here, but could obtain nothing, and now I have no doubt the ark of God has found a place to *rest* in.

There is no place of worship within five or six miles of this place. How adorable is Thy Providence, O Lord,

“*July 3.*—Four women have come begging us to take them on with us to Unst, in order to hear the preaching there. They have already walked sixteen miles. Here the word of the Lord is scarce, and the people love it. Having done our work in *Uyea Sound*, a right wind in a few hours carried us into *Balta Sound*, a fine safe harbor, where we are discharging our sand ballast, and replacing it with chromate of iron. I threw a line over the side to try my fortune in fishing, and soon caught a cod of nearly twenty lbs. weight. Several gentlemen came on board with kind invitations to go a-shore and lodge. From Mr. T. Edmonston, I received not only an invitation to make his house my home while I continued in the Sound, but also to preach in his house. The latter I most cheerfully embraced, and went on shore. When I entered his dining-room, he said, ‘Sir, in laying this large Bible on the table, I casually opened on this place, and laid my finger on this verse: *Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee*, Isa. lx. 1.’ I said, ‘It is a good word,’ and immediately took it for my text, and preached on it for an hour and a quarter. There were 150 persons present, who all heard with deep attention. Mr. Edmonston was himself ‘amazed to think how a subject could be so treated on so short a notice.’ Thus, the last sermon I have preached, has been on the farthest northernmost ground over which Briton’s king claims the supremacy; and here is a people prepared for the Lord.

“*July 4.*—My companions and self went all to dine with Mr. T. Edmonston. Never was hospitality more emphatically manifested. The conversation was truly edify-

ing ; and by the special wish of the family, I discoursed on the intention of God in the incarnation of His Son, and considered the question, ‘ Did Jesus die for every man ? ’ I then proved that the benefits of Christ’s incarnation must extend to the whole human race ; for it was the nature of man that Christ assumed ; and the benefits of what he did and suffered in human nature, must extend to all that ever did, or can, partake of that nature ; that from the infinite dignity of our Lord’s nature, there must be an infinite merit in the sufferings which He endured, and the death which He died for man. Of one flesh are formed all the kindreds that dwell upon the earth :—He became man, in order to make an atonement for man ; and, as there is but one nature, so in that one nature He suffered death, the just for the unjust ; and, consequently, he tasted death for every man ; and through Him every human soul may be saved ; and thus are left without excuse, if they will not come unto Him that they may have life eternal. *Conticuere omnes.*

“ The company heard with deep attention and evident interest, my arguments on this subject ; and then I took an affectionate leave of this most hospitable family. Mr. Everett remained behind to preach in the same dining-room in the evening. As I wish to reach London for the ensuing Conference, I am anxious to get away. Late in the evening Mr. Edmonston sent on board, no mean presents to Englishmen in Shetland—a quantity of potatoes, lettuces, cabbages, rhubarb for pies, and four fine torsks. May God think upon this family for good, and be ever with them for good ! We bless them in the name of the Lord for the favor they have shewed to us His servants ! Amen.

“ *July 5.*—The wind is perfectly contrary ; it would be vain to contend with it, for it is more a gale than a breeze.

The poor people are now come to me, entreating me to apply to Mr. T. Edmonston, for ground to build a chapel on. I wrote, received on fair conditions a favorable answer to my application; and thus, thank God, I have got ground on which to build a Methodist chapel in the uttermost northern region of the empire of Great Britain.

“ *Sunday, July 6.*—The wind still continuing contrary, I determined to improve the opportunity put into my hand to visit Northwick. I set off, and having crossed the high hills, a congeries of rocks of serpentine, with scarcely any vegetation upon them, we passed *Haroldswick*, and at length reached *Northwick*, about north lat. 61, which is the farthest town or habitation north of the British dominions. Here I preached on Job xxii. 21, 22, ‘ Acquaint now thyself with him, and be at peace, that thereby good may come unto thee.’ On this line of latitude, there was no other sermon preached on this day, between this spot and the North Pole. There was a press of people present: but and ben, parlor, kitchen, and barn, which opened into the latter, were full, and many on the outside. I felt great power in explaining, and enforcing the exhortation. I was too much heated to attempt to mount a pony they had brought for that purpose, and consequently I returned on foot over the high hills, accompanied by six other people who had come sixteen miles to hear the preaching. I took them on board to dine, and they are just gone off in our boat to regain the shore, most deeply affected. At first they began to sigh heavily, then to weep, then to mourn, and then all burst forth into a most distressing lamentation, sorrowing most under the conviction that they would in all probability see our face no more! This scene was more than I could bear.

“ *July 7.*—The wind is still contrary. We begin to hope from the unsettled state of the weather, that the time of our departure from this place is at hand. May God send us his own wind, and govern it when sent, that it may take us in safety to the haven where we would be. Mr. Read, one of our companions, left us this forenoon, being unable to remain longer on account of engagements at home. He is gone off in a boat to Lerwick, to gain if possible, a quick passage to England. We were all much affected at parting with him. He was an intelligent, pleasing companion; sought to oblige all, was willingly the servant of all, had the love of all, and his leaving caused the regret of all.

“ The wind coming about to the south-west, we weighed anchor, and got under sail. Though the breeze was light, we attempted, and succeeded in, sailing through the very narrow northern entrance of *Balta Sound*. The wind soon died away; but having the tide in our favor, we were carried up to *Lambaness*, the last point of northern departure for vessels going to *Greenland*, the *North Cape*, &c.; thence we made a little tack, to go west about, to gain our true course.

“ *July 8.*—Little better than calm all night, with a heavy, perplexing, sickening swell, a strong tide taking us northward, without advancing us one mile on our course. A few young whales appeared playing about, and seemed to be proceeding from the land. There are also several fishing-boats come along-side, from one of which we have got a fine halibut, for some biscuits and a little cold beef. One of these boats contained six men, who had all heard me preach at *Northwick*, on Sunday. They wished us a hearty farewell, and we bade the blessing and presence of God be with them.

“ Mr. Edmonston had lent for our amusement the work of M. *Biot*, entitled ‘ *Notices sur les Voyages entrepris pour Mesurer la Courbure de la Terre.*’ This gentleman and philosopher was received by Mr. Edmonston, and in that gentleman’s own garden, he fixed his great pendulum and other instruments, and there for two months carried on his experiments. His account of this family is perfectly accordant with my own observations, for I have received at their hands the same hospitalities and civilities,—civilities and friendship never to be forgotten by me.

“ All this day we have been tossed in the sea off the north end of the Isle of *Unst*; sometimes driving to the east, then to the north, then to the west, and again to the north, and on the whole making lee-way. Towards evening a light breeze sprang up, and we are now beginning to recover our lost way, and hope to weather the *Scaw* in the night.

“ *July 9.*—We have weathered the *Scaw* of *Unst*, and are making direct for the western coast, for *Papa Stour*. We have passed by that beautiful collection of rocks, called *Ramna Stacks*: they afforded several fine views, and Mr. Everett is busily employed in sketching them. We sail down the coast of *North Mavin*, and have a full and fine view of *Ronas Hill*, the highest in Shetland, and said to be between 2 and 3000 feet above the level of the sea. Got some fine views of that interesting stack of rocks, called *Ossa Skerry*: these rocks in all their phases, approaching, abreast, and receding, have been taken by Mr. Everett. We now see *Papa Stour* a-head, the island to which we are bound; and the high hills of the Island of *Foula*, begin to lift their lofty heads above the marine horizon. Passing on, we have covered *Foula* on the west:

the *Horn*, or head-land of *Papa Stour*, running out into the sea, has afforded us some excellent views. So interesting a line of coast I have never seen in any country. The variety of hills, promontories, stacken rocks, rock caves, and arches ;—the little hamlets appearing here and there between the high hills, which slope down to the tops of the rocks, and present a variety in their surfaces of black, grey, reddish, &c. &c., are fine, grand, and impressive. Our ship presents a noble figure, running like an arrow along this coast, and bounding over the waves. At 1 o'clock, p.m., we dropped our anchor in *Housa Voe, Papa Stour*. We got a little dinner after we came to anchor, and sent on shore to announce my preaching at 3½ o'clock, p. m. I went a-shore an hour before the time, and the men being all on shore, we had the *kirk* on the island full, at least 300 people. I preached to them with liberty on Mark xi. 24, ' Therefore,—What things soever ye desire when you pray, believe that ye receive them, and ye shall have them.' As soon as I had done, I almost literally ran about half a mile to the chapel that we are now erecting in this isle. I found the walls raised to the square, and one of the gables almost completed. I entered, and with solemn prayer, devoted it to the service, worship, and glory of the eternal and ever-blessed Trinity ; and earnestly besought God for his blessing on the word to be preached there, and the salvation of the people who should hear. When this was finished, I continued my race, got to the shore, took boat, and got a-board ; and in a few minutes had the anchor up, which had been nearly weighed, stood out of the bay, and got into *Vaila Sound* by 8½ o'clock, p. m. I now find Mr. Scott, of *Vaila*, who had gone to *Foula* to meet me, after staying seven days, has returned home. He had gone to assist me in laying the first stone of a Methodist chapel, in an island

that was supposed by the ancients to be the farthest land towards the North Pole—The *Ultima Thulé*. I hope God will enable me to perform this service also. He has wonderfully helped and strengthened me to-day.

“Several of my old friends met me in coming into the *Sound*, from all of whom I had the most hearty welcome; and with them I have appointed to preach at *Bay Hall* in the chapel there, at ten o'clock to-morrow. Most of my friends remained, and supped with us on board, and did not leave till late.

“*July 10.*—Rose early this morning, took the boat, and rowed to Mr. J. Scott's, on the island of *Vaila*, to consult him about going to Foula; but as he had spent seven days there already waiting for me, while I was detained by contrary winds, he cannot return. I then rowed to Mr. Henry's, *Burrastow*, to try if young Mr. Henry can accompany us, but he also was engaged. I returned to the ship to breakfast, and about ten o'clock, got a-shore again, and preached in the chapel to nearly the house-full, from Phil. i. 2. I have heard some curious accounts of the popular superstition relative to *selkies*, or seals. I will give them here:—

“1. The popular belief is, that they are fallen spirits, and that it is dangerous to kill any of them, as evil will assuredly happen to him who does.

“2. The very sea resents their slaughter; for the moment the blood of the seal touches the water, when it has been shot, the sea begins to rise and swell, and seems to rage against those who have shed the blood of this sacred animal.

3. The *gulls* take an especial care of the *seal*; and will expose themselves to death to save it. Hence, if they see the life of the seal threatened, they will fly at the pursuer,

and even flap his face with their wings, and then fly to the *seal* of which they know the man to be in pursuit, and make a terrible noise in order to induce it to plunge into the sea, and make its escape. Mr. T. Edmonston assured me, he had been repeatedly thus assailed by the *gulls*, when he has been on a *seal-shooting* expedition; they have flown about his head with dreadful screamings, and when he has been near his prey, he has seen them fly instantly to the seal, make the most passionate crying about him, and if they saw the danger imminent, he has known them to scratch the *seal's* face with their claws, which never fails, on this signal, to plunge into the sea, and thus elude the pursuit of its destroyer. He told me farther, that he had been warned by his simple and benevolent neighbors to desist from the practice of shooting them, as they were sure it would bring disaster and ill-luck upon himself and family. We have now a live seal on board—Mr. Henry caught it the day before yesterday in a net at the island of *Papa*, and brought it a present to me. It refuses all nourishment; it is very young and about three feet long; it roars nearly like a calf, but not so loud, and continually crawls about the deck, seeking to get again to sea. As I cannot bear its cries, I intend to return it to the giver. Several of them have been tamed by the Shetlanders, and these will attend their owners to the place where the cows are milked, in order to get a drink; this was the case with one Mr. Henry of *Burrastow* brought up. When it thought proper it would go to sea and forage there, but was sure to return to land and to its owner. They tell me that it is a creature of considerable sagacity. The young seal mentioned above, made his escape over the gangway, and got to sea. I am glad of it, for its plaintive lowing was painful to me: we saw it afterwards making its way to the ocean.

“ At six this evening, Mr. Everett preached from 1 John iii. 2. *It doth not yet appear what we shall be, &c.* It was a sensible and good sermon, and the chapel was crowded.

“ As soon as we had concluded, Mr. Scott of Vaila advised me, the wind being fair, to lose no time, but make sail for Foula. I communed with the captain—got all things in readiness—weighed anchor, and got under sail by half-past nine. Young Mr. Henry, of *Burra-stow*, offered his services as pilot, of which we were glad.

“ Mr. Scott sent us a present of a fine sheep, some ale, porter, and two bottles of whiskey. Miss Henry came to bid us farewell, and brought us a living lamb, several pounds of butter, bottles of milk, and eggs, &c. Many of the people came off the shore with presents of eggs; fish they thought too mean to offer; but a fish called the *cat-head*, bigger than a good sized cod, was presented to me: the sight of it was so horrid I could not bear it: it barked like a fiend, and had teeth like a dog. They say its flesh is equal to that of a fine *crab* or *lobster*.

“ We have now left this very affectionate people; many of them followed the vessel along the shore till we got to the north entrance of *Vaila Sound*, and shouted farewell from the shores. It is not likely I shall ever more visit these regions; but I may work for them, though I cannot see them.

“ *July 11.*—We had a very light wind all night, and made but little progress towards the island of *Foula*. A breeze sprang up in the morning, and took us, by twelve o'clock, so near its shore that we took to our boat; by half-past twelve we reached this *ultima Thulé*, proceeded rather more than a mile up the east side of the mountain, and came to the place where it was proposed to erect our chapel. It

is a little enclosure, with a stone fence, about ten yards square, which had been cleared of stones, and on which there is a considerable depth of peat soil, which had been used for a garden, but had that year been left uncultivated, because of the projected chapel. We got a spade, and dug away the soil till we got to a rocky bottom, and having procured a large stone with a good angle, about eighteen inches square, and six or seven in thickness, and given out three verses of a hymn—I laid the stone, where probably it will remain till the resurrection, with these words:—‘In the name of God the Father, God the Son, and God the Holy Ghost, I lay this stone as the foundation of a house intended to be erected here for the preaching of the everlasting Gospel, for the glory of Thy name, Almighty God, and the endless salvation of all who may worship in this place!’ As soon as I had pronounced these words, I knelt on the spot, and solemnly, in a prayer of three or four minutes, commended the projected chapel to the care and blessing of God, praying for all who might preach the word of life in it—for those who might hear it when preached—for the inhabitants of the island in general, and for those who might labor at the building thereof. The island itself is about three miles and a-half long by one and a-half in breadth: it is composed of three very high mountains, and is an excellent fishing station. It feeds many cattle, sheep, and horses, the latter are the best in the Shetlands. The site of the chapel commands a fine prospect, almost the whole length of the islands being visible from it, and to the south-east the *Fair Isle* or *Fara Isle*. The day being fine, the horizon everywhere clear, we had a fine prospect of the whole mainland of Shetland, and many of the islands, from the nearest of which *Foula* is about twenty-four miles distant, and from *Fair* isle not less than fifty miles

from the spot on which the foundation-stone is laid. The wind was keen, and from the exertion of climbing the hill, and then remaining so long without my hat, I was fearful of taking cold, but I have not suffered in the least. We rejoined our boat, gained our ship, and the wind and tide being in our favor, we delayed not, and are standing so as to gain *Fitfiel Head*, one of the southern points of Shetland. A vast number of whales have passed near our ship, making towards shore, and from their direction they will probably gain *Papa Stour*. I acknowledge God's goodness in giving us so fine a day, and so smooth a sea, to land on an island at all times difficult of access, and in which there is no port of any kind. I have now finished the work, which by the help of God I hoped to do, and have been most blessedly helped by Him, through cold and wet, both by day and night, and much daily bodily fatigue; but through all I have been sustained in health and strength. *Gloria in excelsis Deo!*

“*July 12.*—Heavy rains all night. By ten we were abreast of *Fitfiel Head*, and were pointed to what is termed *Norna's Cave*. The ship pitches so much, I can scarcely use my pen. We have a fine view of this head, and the cave. We are nearing the mouth of *Quendale Bay*, or, as it should be written, *Cwendæle Bay*, that is, the ‘white portion,’ and most fitly so called too, as the white sand has covered the ground above the rocks for a considerable distance, and thus given the whole a white appearance. This I believe to have been the true origin of the name. By four o'clock we had a round sea and a stiff breeze, and cannot make *Sumburgh Head*. When we came near it, the light-house hoisted its flag to do us respect. This has also been done by all the sloops belonging to the islands. Our arrival spread everywhere :

even the very fishing-boats used to hail us, and ask, 'Have ye Dr. Clarke on board.'

"I have now encompassed the whole Shetland group, from *Sumburgh Head* south, to the *Scaw of Unst* north, taking first the east side, and then the west; including the Island of *Foula*. Now we are bound to *Lerwick*.

"*Sunday, July 13.*—We had hard beating all night; and in about twelve hours advanced eleven miles. At last we got into *Bressa Bay*, where I went on shore, in order to enjoy the luxury of clean things, and a good washing. By the time this was done, the preaching hour arrived, and without eating a morsel of food, or tasting any fluid, I had to go into the pulpit, and preach. It is strange that I should have been capable of doing this, after having been exposed on the deck to the weather for twenty hours. I found much power in preaching, and the people heard with the deepest attention.

"*July 14.*—We had much confusion and labor to-day in preparing for our departure. In the evening I amused myself by catching piltocks, over the quarter-deck. The piltock is the year's growth of the sillock, which is the young of the *Gadus Carbonarius*, or coal fish. I caught twenty-three, which afforded an ample and fine supper for all the ship's company and crew. One of our companions while fishing for piltocks, had the bait taken by a gull, which he brought on deck. A second took it also; and had not a dense haze come on, it is more than probable he would have fished as many gulls as piltocks.

"*July 15.*—We took on board several sheep, seven ponies, 2 cows, and some poultry. A boat is come along-

side from William Mouat, Esq., of Gardie House, with various kinds of vegetables, milk boiled for keeping, green peas, and a basket of strawberries. These are indeed singular rarities in so high a degree of north latitude.

“ *July 16.*—The breeze still against us. The Dutch Commodore which went out yesterday, was glad this morning to put back into port again.

“ *July 17.*—This morning at half-past eleven o'clock, the captain weighed anchor, and stood out of *Bressa Sound*, with a light breeze from the west, and a slight mizzling rain. May God grant us a prosperous voyage! Several friends came a-board, who took an affectionate leave, and many are following along-shore to get the last view of us. God be with this people for ever! A boat came along-side, and sold us some large and small ling, two haddocks, the largest I ever saw, and two gurnets,—the whole for two shillings.

“ *July 18.*—We had a light breeze all night, and this morning are abreast of the Fair Isle.

“ *July 19.*—A storm prevailed all last night, so that we were obliged to make all the usual preparations for meeting and weathering it. We cannot keep our direct course, but are sadly beaten about.

“ *July 20.*—We are still far northward of Aberdeen, having not gained one foot for the last twelve hours. I am doomed by the Providence of God, to pass my Sabbath upon the great deep, without getting or doing any kind of good. After breakfast, I read a chapter in the New Testament upon the deck, and sang two very solemn hymns,

suitable to our circumstances. The weather was fine all day, and we lay generally on our true course.

“ *July 21.*—Rose very early, and found that we had scarcely gained any way during the night.

“ *July 22.*—The rain came down copiously not only on our deck, but into our cabin, and has given us great discomfort. We have not gained one mile during the night: it seems to be the rule of our ship to sleep where she sups; for it has generally been the case that we have not gone on in the night-time. The wind has now freshened, and brought us near Whitby; but taking in a pilot, we find we cannot pass the bar for several hours. Thus we are detained amidst distressing swells. At ten o'clock, p. m., however, through the mercy of God, we set foot on the pier at *Whitby*, the sixth day after we had left *Lerwick* in *Shetland*. Thank God we have met with no kind of accident, and all my companions are in good health.

“ *July 23.* — Being importuned to preach, a large congregation assembled at seven, and for an hour and a-half, I preached to them from Gal. iv. 4—7. I was heard with the deepest attention; but I noticed that numbers went out directly the sermon was concluded: this I remarked on with a gentle reproof. Another irreverency was, to put on their hats even in their pews, and thus walk through, and out of the chapel. A third thing, worse than all, was, the universal chatting to each other, as soon as all was concluded. If the ‘fowls of the air’ do not pick up this seed, it is, I think, impossible that such persons can profit by the word preached. I did not suppose that there was one place in universal Methodism, where such irreverent reprehensible customs existed.

Were *I* stationed among these people, if I could not break these customs, they would break my heart.

“ *July 24.*—I chiefly spent this day in making preparations for proceeding home.

“ *July 25.*—The rain has fallen in torrents. We proceeded slowly on our way through a difficult road, and reached York about six o'clock, p. m.

“ *July 26.*—A little before nine o'clock, p. m., I reached my son-in-law's house, Mr. R. Smith's, at Stoke Newington, where I had the unexpected pleasure of meeting my wife, two sons, and two daughters, who were waiting to receive me. Thus God has been better to me than all my fears, for I hear nothing but good news from all branches of my family and friends. Blessed be His holy Name for ever and ever !

“ *July 28.*—This day I have reached my own house, Haydon Hall, in at least as good health as when I set out on my voyage, after having been absent six weeks and one day. I have made the circumnavigation of the Shetland Isles complete, and preached, or did some other part of my sacred duty, in the following isles and ports:—*Lerwick*, in the island of *Mainland*, *Bressa*, *Noss*, *Whal-sea*, *Burra Voe*, *South Yell*, *Uyea Sound*, *North Yell*, *Uyea Isle*, *Balta Sound*, *Northwick*, *Isle of Unst*, *Papa Stour*, *Vaila*, and *Foula* ; then round *Fitfiel* and *Sumburgh* heads, back to *Lerwick*.

“ The work done, the good effected, and the good received, are in part given in this Journal. And now to God the Father, God the Son, and God the Holy Ghost, be eternal praise and glory. Amen and amen.”

Shortly after Dr. Clarke's return from Shetland, hearing of the serious illness of his friend Mr. Forshaw, of Liverpool, he addressed the following kind letter of condolence to Mrs. Forshaw.

Eastcott, August 30, 1828.

"DEAR MRS. FORSHAW,

"IT was only by a letter received yesterday from our daughter Anna Maria, that we have learnt that Mr. Forshaw is again ill; we love him and you too well, and have loved you both too long, to hear this with indifference; the account puts us both to pain, and sent us to our knees to implore help for him, and for you. On the safety of Mr. Forshaw's state, whether for life or death, we have no concern: I know that all is well between him and his God; but still we cannot but feel when such persons are likely to be taken away from their place in the church, and their place in society; but this painful feeling is increased, when we had the happiness to reckon such among our friends, and our intimate friends too. Highly do I value Mr. Forshaw's worth, and should I have the happiness of ever again visiting Liverpool, to find the place of such a man vacant in the circle of my friends, would produce pain of heart: as it is I feel for him, I feel for you, I feel for myself, and I feel for society; and each of these feelings brings a distinct concern.

* * * * *

"My last journey and voyage was a great undertaking, God wonderfully supported me through it, but I cannot comfortably take any other. With heartiest love to Mr. Forshaw, and Mr. Comer's family, believe me to be,

My dear Mrs. Forshaw,

Your very affectionate friend,

ADAM CLARKE."

It appears that, in the autumn of this year Dr. Clarke again reluctantly undertook a preaching circuit in behalf of chapels and schools. A detail of one of these journeys appears in the following Letter, addressed to Miss Elizabeth Birch, of *Bruerton*: it is dated

Reddish House, Stockport, Oct. 31, 1828.

“DEAR MADAM,

“As you knew that I had suffered a little from the effects of my journey down to Staffordshire, you kindly desired a few lines relative to my health when arrived at this place. The gratitude I feel, and the thanks which I owe you for your great kindness and attention, meet this request; and in thus acting, I feel not the slightest measure of what may be called compliment: this may indeed be employed when mere civilities are to be acknowledged; for polite attentions require polite returns; but it is badly in place where genuine friendship, in full operation under Christian principles, has conferred upon Strangers obligations which the common language of ceremony is ill calculated to express. Here, then, that I may not uselessly multiply words, permit me to say, that I acknowledge your great kindness, with a heart as feeling as that by which the kindness was conferred.

“And now a word in the way of reporting progress. We got safely and pleasantly on to Lichfield; but as there was no coach ready, nor any likelihood of our getting a passage even by waiting a reasonable time, I took a chaise, and while we were just stepping into it, we saw Mr. Robert Newton, who had then arrived by the Birmingham coach, looking about for a passage to *Burton*. I called him up, made him enter, and drove him to the place of his destination. If we failed to get coach conveyance at *Lichfield*, we were equally destitute at *Burton*, so we

took another chaise and drove on to *Derby*. Here all hope of getting any other kind of conveyance was taken away, unless by great waiting, so we drove on to *Loughborough*. Here I found myself almost at my wit's end, as I knew not a soul in the place, nor where to call, nor for whom to enquire. We ordered a mutton chop at the inn; but the landlady appeared, and smilingly informed us, that there was an 'ordinary in the next room just ready, and she would feel much obliged if we would go in and partake of that.' Now I do not like ordinaries, nor do I wish to spend any eating-time at a traveller's inn, and would rather take a crust than dine in a medley; however we went in. This repast was soon finished and paid for, and then we went out to seek, if not adventures, yet friends: at last we found the new Chapel, and after that the Preacher.

Monday morning came, and with it my heavy work, for I was unwell. The day was remarkably fine, and the concourse of decent orderly people from all parts was vast. The chapel is even beautiful, and every way well ordered. I preached with all my power, and God was indeed present; the people were much affected, and I think great grace was upon all. The collection, to their great joy, amounted to £88 some odd shillings. I arrived at Derby that night, got up early, and finding a Manchester coach, reached, thank God, this place in safety, and have met with a Bruerton reception; and thus, for the present, ends our journal.

I am, my dear Miss Birch,

Yours affectionately,

ADAM CLARKE."

[*To the Same.*]

Stoke Newington, Nov. 5, 1828.

“DEAR MISS BIRCH,

“I WROTE to you of my progress to Loughborough and of my arrival at Reddish House, at which place I was laid up till the Sabbath Day, when I went to Manchester, to preach for their Sunday Schools. We had an immense crowd of people, and the influence of the Most High rested upon all: this was evident not only from the serious attention and devout manner of the hearers; but also from the collection, which amounted in the chapel to £148, and from the doors it was made up to £150. This was very far beyond what was expected, and it cleared off the whole debt. The Schools are very numerous; they contain now 6,000, and are well organized and very useful. This work done, and fearing I should be laid up so far from home, on Monday evening I took the coach, and, after travelling all night and the whole of the next day, I arrived, through God’s mercy, at my daughter Hook’s; from thence I walked to this place, where I passed the night and have arisen early to tell you that hitherto the Lord hath helped me, and that still His hand is upon me for good. And now, my dear Madam, permit me to tender you my best thanks for your liberality to my worthy Shetlanders. May God bless you in your deed, and cause all grace to abound towards you.

“With best respects to your good sister, I am, dear Madam,

Yours truly,

ADAM CLARKE.”

THE visits of Dr. Clarke to the sick, were of a peculiarly instructive character, and the earnestness of his exhortations on such occasions was ever tempered with the utmost kindness of manner.

At the close of this year he had called repeatedly to see the father-in-law of one of his daughters, Mr. Richard Smith, Senr. ; and the rapidly declining state of his health deeply impressed the kind feelings of Dr. Clarke. Early in the following year, 2nd of February, it pleased Almighty God to take this excellent man to Himself ; on which occasion, in reply to an application made to Dr. Clarke to read the Burial Service over his remains, in a letter to his son-in-law he bore the following testimony to his worth :—

“ MY DEAR SMITH,

“ I CAN have no objection to consign to the earth what was mortal of your late Father, nor can I scruple, knowing as I did his spiritual state to say, ‘ In sure and certain hope of the Resurrection unto Eternal Life,’ for out of a million of men, I doubt if ten die in a safer state. And thus it is that the chain of human life is broken, and that one after another its links are severed, till by and bye all will be disunited ; generation succeeding generation, till the time of the restitution of all things.

Yours affectionately,

ADAM CLARKE.”

On the day of the Funeral, after reading that part of the Church service which is performed when the body had been removed from the chapel, just as it was about to be put into the vault, Dr. Clarke affectionately placed his hand on the Coffin, and with strong emphasis pro-

nounced, 'Farewell ! there lies an affectionate Father and an honest Man.'

Though Dr. Clarke was returned from the Shetland Isles, he had not left behind him his fatherly affection for the Shetland Mission ; and, as in the order of Providence, through the severe illness of Mrs. Trueman, the wife of one of the Missionaries, Mr. T. was obliged to leave those northern regions, and return with her to England ; Dr. Clarke immediately set himself to find another laborer for that vineyard, who should be calculated to give full proof of his ministry : and from a Letter, dated June 28, 1829, Pinner, addressed to the Rev. Mr. Tabraham, it appears how solicitous Dr. Clarke was to fill Mr. Trueman's place.

"MY DEAR BROTHER TABRAHAM,

"LONG ago you were warmly recommended to me as a proper person for the Shetlands. Mr. Trueman's wife who was in a bad state of health when she went there, must be brought back to England ; of course he returns with her. I want you and your wife, in the name of our Lord Jesus, to go to Lerwick and superintend the glorious work in those Islands : in no place under heaven perhaps, can a faithful zealous minister of God have more fruit of his labors : I know the place, I know the people, I know the work, and I know the God who is there with His faithful laborers. Had I twenty years less of age on my head, I would not write a leaf to entreat any person to go : I would go ; I would there labor, and there die, if it so pleased my Divine Master."

In a subsequent Letter to the same, Dr. Clarke proceeds to detail his views :—

“I REGRET the removal of Mr. Trueman, for he was suited for Shetland, as he had drunk deep into the spirit of his work, and had laid good plans for future usefulness; in his place I want a proper person; one who knows Methodism, who will preach all its doctrines, who is strong and willing to labor, and one who will be fit to be trusted with the general superintendence of the whole work, and whose wife will act as a proper help-mate, is fit to lead a class and give important advice to the female part of our Societies, especially in Lerwick: now such a preacher I think you to be, and such a woman I deem your wife.”

That Mr. and Mrs. Tabraham did go, appears from the following extract of a Letter from Dr. Clarke, addressed to him in Shetland :—

“MY VERY DEAR BROTHER,

“I THANK God that yourself, sister Tabraham, and the children are well, and that His work prospers in your hands: it is true that winter is a dangerous and slavish time for the Shetland preachers; but it is their harvest, and if they do not work, and work hard in winter, the male population of Shetland will know little of Methodism; as during the summer months they are absent at the fisheries. For the success of your work, scheme, labor, see that the preachers spread themselves, and everywhere mingle your labors; God will be with you. Set the people themselves to pray for the success of the gospel in all the Islands, and as concerns yourselves:

watch for this, work for this, fast, pray, and believe for this."

In another letter to the same, Dr. Clarke says,—

"Do not let me die before *Dunrossness, Lunnasting, Sand, &c.*, chapels are built; with all my faith for Shetland, I do not see where money will be got, or how it can come, after the green sod covers me: what thousands of miles have I travelled, and what reams of paper have I written over, in behalf of Shetland!

Oh! my Brothers, my dear Brothers in the Lord Jesus, my Brothers Tabraham, Stevenson, Bolam, M'Intosh, and Rickets, rush into every opening door, besiege the throne of endless mercy; make God your refuge and your strength: do not kill yourselves, but spend, and be spent for the souls in Shetland: fear not, the Lord hath given the people into your hands. Hallelujah! Jesus is with you—fear not.

Yours in Christ,

ADAM CLARKE."

In the summer of this year, Dr. Clarke published a Discourse on the *Third Collect for Grace*, but intended to circulate it merely among his friends and acquaintance: no sooner, however, did it appear, than it met general satisfaction. Some of our learned Prelates suggested and requested that, it might be printed in a small pocket size, for more extensive circulation, and thus it might become the companion of all who "travel by land or by water." This Dr. Clarke accordingly did, and entitled it *The Traveller's Prayer*.

The following note of Lord Teignmouth's on this subject, is interesting.

Portman Square, July, 1829.

“ MY DEAR SIR,

“ ON my return to town I had the pleasure to receive your Note and ‘Discourse on the Third Collect for Grace,’ which I have read with great interest, and I do hope that it will prove useful in reminding some of the careless and thoughtless, of their dependence on God for their daily and hourly comfort and safety. Little did I think when I rose from my bed about six weeks ago, that I should be within a few seconds of losing my life. I was in the habit of taking some medicine, which I frequently did from the phial which contained it, without using a glass: I took one which contained an ounce of laudanum instead of the proper draft, and the whole contents of it were in my mouth: in a moment, and before I had swallowed any portion of it, I discovered the mistake, more from the difference in the size of the phial, than from the taste of the laudanum, and thus I got rid of the poison without any injury. How much need for prayer, that we run not into any danger,—how much reason for gratitude, for our preservation from dangers which we neither foresee, nor suspect.

“ I thank you for your kind and good wishes: let me express a very sincere wish, that of having the pleasure of seeing you on your visits to town, the realization of which will afford very great pleasure to me. I am, my dear Sir,

Your very sincere
TEIGNMOUTH.”

In the early part of the year 1829, it appears that the pecuniary concerns of Shetland considerably harassed Dr. Clarke. Chapels were multiplying in those Islands, and as it was an undeviating rule with him never to have any debt upon them, of course it was often a matter of extreme difficulty to find adequate funds from the kind friends of Dr. Clarke and his Shetlands, to supply all these calls, and to carry on the work of the general ministry. The following extracts of Letters to Miss E. Birch, evince that she was one of the liberal supporters of the Shetland Mission, as well as Robert Scott, Esq.

Pinner, Feb. 23, 1829.

“I OWE you thanks for farther help to my poor Shetlanders, as intimated by Mr. Roper: such help could not come in a time of greater need, nor in a time when it would be more efficient: to get the people places to worship God in, is the greatest charity for those desolate islands. So deeply do I feel for them that I seem to live for them alone, and would be content to live in misery that I might contribute to their happiness. But in such a place where all was to be done, a little improvement goes but a short way: but I am astonished that so much has been done in so short a time, and may be well amazed that His hand has been so much upon me for good in behalf of this blessed people. Robert Scott, Esq., who first began to help me in reference to the Shetlands, still continues to help powerfully: from the beginning to the present time he has given towards the support of the preachers, building of chapels, furnishing, and houses for the preachers, upwards of £1,200. May the blessing of God rest upon him, upon you, and upon all who have helped in this good work.”

To the same lady Dr. Clarke writes June 28, of this year:—

“ I HAVE received the second half of a £50 Bank of England note from you for chapels for the poor Zetlands. May the Lord God, the possessor of the heavens and the earth, bless you for your deed ! May He cause all grace to abound towards you, and may your sun never withdraw his shining.”

In the following month, Dr. Clarke has again occasion to return thanks to his kind friend Miss Birch for farther assistance, for in a letter of his to her dated July 10, he says,—

“ MY DEAR MADAM,

“ I SCARCELY know how sufficiently to express my thanks to you for your most beneficent grant to my poor Shetlands. I can scarcely believe my eyes when I see a gift of £100 for the work in Shetland : it sent me on my knees to return thanks to God, and to implore His blessing upon you.”

Dr. Clarke having, about this period, published some Volumes of Sermons, forwarded a copy of them to the Bishop of London, accompanied by the following Letter.

Haydon Hall, Oct. 16, 1829.

“ MY LORD,

“ I HUMBLY beg your Lordship's acceptance of the volumes of Discourses which accompany this note. They are now for the first time published, though the substance

of them has been preached at various times through the now united empire, and the Norman and Zetland islands. Whatever may be their merit, they are not constructed after the common manner of sermons. It has ever been my aim, both in preaching and writing, to endeavor to explain the words of God, that by this method I might attain to the knowledge of the things of God. Your Lordship well knows how little is done for the interests of Divine Truth, where texts of Holy Scripture are taken as mottos to sermons, in which only sentiments or maxims of general morality, or social duties, are explained. To secure the end of public instruction, I have often been obliged to call the attention of the people not only to the literal meaning of several exotic words, but also to the import of many terms in their mother-tongue, which, though of frequent use in religious matters, are little understood.

“ With this short explanation, I take the liberty of sending these volumes, as a mark of my deep reverence and high respect for your Lordship’s sacred office, and great Personal worth ;—a reverence and respect which I have long entertained for your Lordship, and which have been greatly encreased by the late opportunity with which I have been favored, of having the honor of paying my respects to your Lordship at Fulham. The *talis cum sis*, &c., with which your Lordship dismissed me, have done me indeed great honor ; for your Lordship’s inflexible attachment to truth and honor, shewed me how much I should value the opinion then expressed, though retaining a just sense of my own littleness.

“ I hope that the *omnino* in the remaining part of the quotation, which I told your Lordship had been sent in a letter to me by the worthy Archdeacon of Cleveland, neither refers to my creed, nor to my essential member-

ship in the Church ; but only in reference to my being destitute of its orders. I am afraid of making too free in mentioning the following anecdote ; if so, your Lordship's goodness will pardon me :—

“ At an anniversary Meeting of the ‘Prayer-book and Homily Society,’ an excellent clergyman quoting something that I had written, was pleased to preface it by the remark, ‘The worthy Doctor, who of all the men I know who are not of our Church, comes the nearest both in doctrine and friendship to it.’ When he had done, I arose, and after making an apology, (which the company were pleased to receive with great tokens of kindness,) I took the liberty to observe, ‘I was born, so to speak, in the Church, baptized in the Church, brought up in it, confirmed in it by that most apostolic man, Dr. Bagot, then Bishop of Bristol, afterwards of Norwich, have held all my life uninterrupted communion with it, conscientiously believe its doctrines, and have spoken and written in defence of it ; and if, after all, I am not allowed to be a member of it, because, through necessity being laid upon me, I preach Jesus and the Resurrection to the perishing multitudes, without those most respectable orders that come from it,—I must strive to be content ; and if you will not let me accompany you to heaven, I will, by the grace of God, follow after you, and hang upon your skirts.’ This simple declaration left few unaffected in a large assembly, where there were many of the clergy. Mr. Wilberforce, who was sitting beside the chair, rose up with even more than his usual animation, and with ‘winged words,’ said, ‘Far from not acknowledging our worthy friend ; far from not acknowledging him as a genuine member of the Church, and of the ‘church of the first-born whose names are written in heaven,’—far from

preventing him to be of the company who are pressing in at the gate of blessedness,—we will not indeed let him ‘follow,’ he shall not ‘hang on our skirts,’ to be as if dragged onwards,—we will take him in our arms, we will bear him in our bosom, and with shouting, carry him into the presence of his God and our God!’ The worthy clergyman, whose speech had given rise to these observations, soon placed himself on the best ground, with ‘Indeed, Dr. Clarke, my observation went only to the simple fact of your not being a clergyman of the Established Church.’

“Whatever evil may be in this, I believe your Lordship already knows, lies at the door of the *res angusta domi*.* It was neither my fault nor my folly. Of the Established Church I have never been a secret enemy, nor a silent friend. What I feel towards it the angels are welcome to ponder; and what I have spoken or written concerning it, and in its favor, I believe I shall never be even tempted to retract. Being bred up in its bosom, I early drank in its salutary doctrines and spirit. I felt it from my earliest youth, as I felt a most dear relative. While yet dependent on, and most affectionately attached to her (my natural mother) who furnished me with my first aliment, I felt from an association, which your Lordship will at once apprehend, what was implied in Mother Church. Howsoever honorable it may be to a person who was in the wrong, to yield to conviction, and embrace the right, that kind of honor I have not in reference to the Church. I was never converted to it; I never had anything to unlearn, when with a heart open to conviction, I read in parallel the New Testament and the Liturgy of the Church. I therefore find that, after all I have read, studied, and learnt, I am not got beyond my infant’s

* Alluding to the narrow circumstances of his *Father’s family*, which precluded the possibility of his receiving a University education.

prayer :—‘ I heartily thank my heavenly Father, that He hath called me into this state of salvation ; and pray unto him that He may give me grace to continue in the same to the end of my life.’

“ Begging pardon for the freedom I have used with your Lordships’s time, I have the honor to be, my Lord, your Lordship’s

Much obliged, grateful, and humble servant,

ADAM CLARKE.”

In the beginning of the winter, Dr. Clarke was again called from home to preach various annual charity sermons. An account of one of these excursions will be found in the following letter, addressed to one of his daughters :—

Reddish House, Stockport, Nov. 12, 1829.

“ MY DEAR MARY ANN,

“ I SHOULD have been thankful had your letter informed us of your better health, but you are in His hands who is too wise to err,—too good to be unkind. You will be anxious to hear the remains of the Halifax business. Sunday morning came, and the weather was pretty fair, and the country people began to come in at an early hour. I was to preach in the old chapel, which is much larger than the new one, and the trustees had set collectors at the foot of the gallery stairs to take silver from all who should go *thereup*. This answered for a short time ; but when John Bull, and his own natural family came, they began to say, ‘ We han cummin mony a maile to hear Dr. Clairke, and ye wantin silver fra we ? ye shan ha none.’ They forthwith turned the boxes to right and left, and the collectors with them ; forced all the passes ; took the whole chapel by storm, and in a trice filled all the great seats, reserved seats, and preserved seats, and

possessed the whole from stem to stern, and that with vast quietness, all things considered. Finding how things went, though I was there half an hour before the time, I immediately got into the pulpit, and having spoken a few words to order, began my work. Though the press was intense, there was absolute stillness. Mr. W. Smith had got your Mother, through his gigantic strength, into a pew where she was safe and comfortable. I preached by the power of God; and some people, I afterwards found, had been blessed exceedingly. When I had finished, and looked over the congregation, though I was thankful such a mass of the poor had had the Gospel preached unto them, yet I felt for the collection. This feeling was not a little increased when I went into the vestry, and saw a basket brought in, containing apparently about forty pounds' weight of copper, without a shilling, sixpence, gold, or paper among it! However, when that and the Collection plates were reckoned, I was surprised, and thankful to find, there were four-score and three pounds, sterling!

“On Saturday, a respectable looking man was introduced to me, to prefer a singular request, viz., that I would permit him to make, and present me with a new suit of clothes! I excused myself, and said I had a completely new suit in London, which I had never worn, and therefore had no need. He was sadly disappointed, and I believe would have been glad, had I been half naked, that I might have been obliged to receive his gift. However, he has sent a most beautiful great-coat after me to Stockport, which I have this morning tried on, and it fits nobly: such a coat I never had before, either for material or making!

“Now go to: by eight o'clock on Monday morning, Mr. W. Smith had a chaise at the door, and in we went, after receiving the most unequivocal manifestations of

affection and esteem from this kind people, over hill and dale, rock and bog, till we arrived at Mr. W. Smith's, Reddish House, where we were received by the rest of the family in the old affectionate manner.

Your affectionate father,

ADAM CLARKE."

During the severity of this winter, Dr. Clarke exerted himself much in behalf of the ill-clothed, ill-fed, poor of his own neighborhood, causing one of his old domestics to go into every house, and inquire into, and see the state in which the families actually were. Much he did towards their relief, but little compared to their destitute circumstances and necessities. While his heart was in the work, with his own hand he distributed what he could, and that in the most effectual way, towards the alleviation of the distresses around him. A neighboring gentleman, well known for his liberality, hearing of his beneficent exertions, called upon him, and after expressing the satisfaction he felt at hearing of the benevolent work in which Dr. Clarke was employed, requested that he might be allowed to join so industrious and discriminating an almoner, by helping towards increased operations; he drew forth his purse, and presented Dr. Clarke with £20, who lost no time in going into town, and purchasing with it blankets, flannel, calico, &c., &c. With this increased stock, he hastened back to Eastcott, and spent three whole days in dividing and arranging according to their varied and most pressing necessities, these articles among the poor, all of whom he questioned, and severally gifted according to his means, and their wants, with the articles he had thus parcelled out. In this way, seventy families were essentially relieved; and though exhausted by the work, and often cut to the heart at

the tales of woe which were poured into his ear, and stood corroborated to his eyes, yet he was thankful that he had it thus far in his power to minister to the comfort of his fellow-creatures. His little chapel was still well attended by an increasingly attentive congregation ; and the Sunday-school produced its moral influence on the youth, and the whole neighborhood rose in its social and civil character.

EARLY in the ensuing year, Dr. Clarke had the honor of receiving the following literary distinction :—

33, Great Prescot Street, Goodman's Fields, Jan. 13, 1830.

“REV. SIR,

“I HAVE the honor of communicating to you that you have been elected an Honorary Fellow of the ‘Eclectic Society of London ;’ and the fellows and members request your acceptance of this mark of their respect, paid only to those who have rendered themselves eminent in literature, or in the arts and sciences.

Rev. Sir, I am your very obedient servant,

C. E. JENKINS.”

In the course of this month, Dr. Clarke wrote the following interesting letter to his eldest daughter :—

Haydon Hall, Jan. 19, 1830.

“MY VERY DEAR ANNA MARIA,

“WE are here fast bound in the glittering chains of Bruma,—a considerable depth of snow, and an intense frost ; but through all I continue to go into London to

preach, which costs me a good deal of fatigue, and exposure to various kinds of weather ; but I am, thank God, hardier than I have been for many years. To me it is a real wonder, that I should travel many miles in an open gig, or on foot, through the keenest easterly winds ;—for many miles through the falling snow and the descending rains, and yet not even take cold. I have never once missed my preaching appointments. Such a state of power to resist cold, and disregard storms and fatigue, I possessed when young ; but I lost it altogether many years ago in London : I got better at Millbrook, but was generally there laid up in the winter months. I lost all the good I got at Millbrook in the few months I was at wretched Canonbury Square. At Eastcott I received much back again ; but, my kind friend Mr. Hobbs taking me in his gig, for the last two years, to my different places of preaching, in all weathers, has been the means of restoring me to nearly all the firmness of youth ! What a mercy that infirmity has not rendered me in my old age a burden to any of my fellow-creatures.

“ With the new year, I felt a purpose to mend, particularly in two things :

“ First, to read my Bible more *regularly*, and to get through it once more before I should die.

“ My second purpose was, to bear the evils and calamities of life with less pain of spirit ; if I suffer wrong to leave it to God to right me : to murmur against no dispensation of His providence ; to bear ingratitude and unkindness, as things totally beyond my control, and consequently things on account of which I should not distress myself ; and though friends and confidants should fail, to depend more on my everlasting Friend, who never can fail, and who to the unkindly-treated will cause all such things to work together for their good. As to wicked

men, I must suffer them ; for the wicked will deal wickedly, that is their nature, and from them nothing else can be reasonably expected.

“ Again, I have resolved to withdraw as much as possible from the cares and anxieties of public life, having grappled with them as long as the number of my years can well permit, and in this respect I have a conscience as clear as a diamond, ‘ that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, I have had my conversation among men ;’ and now I feel that, with the necessities and conveniences of life, I can cheerfully take up in the wilderness, the lodging-place of a way-faring man. I no longer like strange company of any kind, not that I have fallen or would fall out with the world ; for, thank God, I feel nothing of the misanthrope : I am ready to spend and be spent for the salvation or good of men. In all these things I think I am gaining ground, and yet I have many grievous things to contend with. *Shetland* and its concerns are still a heavy burden upon my spirit ; I do not get the help I might receive on this head from some who should help ;—the whole burden is about my neck, and I have begged till I am ashamed of asking more from my friends,—I cannot swim against the stream ; I must act like *Hagar*, ‘ lay the lad under a bush, and retire to a distance, lest I see the child die,’ &c. &c.

Your affectionate Father,

ADAM CLARKE.”

The preceding Letter is highly interesting :—the kindness of Mr. and Mrs. Hobbs, whose house at Bayswater Dr. Clarke made his home when in Town, while stationed in Hinde Street Circuit, was as great as it was unremitting : and the observation it contains upon personal unkindness and ingratitude, are in the true spirit of Christian philanthropy : too frequently, individual ingratitude

has the effect of hardening the heart and the mind against the whole human race; the heart feels that it has been betrayed, and rather than question the soundness of the judgment which placed the unmerited confidence in such an individual, the mind is apt to cherish sentiments of dissatisfaction against all others.

Dr. Clarke's attachment to young persons, formed a leading feature in his character: in them he saw the future generation which would take the lead in all the concerns of life; and to train them to fill up well its duties, was, with him, a point of the greatest consequence; and he pitied as well as loved them; for he had felt neglect in his youth, and knew how sore a temptation it is to give up the hope of good, and, consequently, all endeavors after its attainment. Thus feeling, thus judging, a young person ever claimed his particular attention, and he was sure to make those observations in their presence, though often not personally addressed to themselves, which he trusted would prove as guides and supporters through life.

In the following Letter, addressed to the step-daughter of Dr. Clarke's youngest daughter, who was from home for the recovery of her health, will be found much of this spirit.

Stoke Newington, Feb. 22, 1830.

“MY DEAR CECILIA,

“I AM just arrived at this place, and before I sat down the postman came to the door with your Letter, and on hearing it read, I begged permission of your mamma to answer it; this was obtained, and in consequence I am thus engaged. I have made many anxious enquiries respecting your health during your absence, and am rejoiced to learn that it is improved, and hope soon to see you safely returned to your father's house: I fear however

I shall be out of the way at the time of your coming, probably in Ireland, where, according to newspaper reports, 'I am purposed to spend the rest of my life.' Where I shall spend it I cannot tell; but I know of no place where I should more willingly spend the last of my days, or end my life, than the place where I was born,—educated,—first saw a Methodist preacher,—found the peace of God,—joined the Methodist Society,—became a leader and local preacher,—and from which I was called to be a travelling preacher; and all this took place within a quarter of a square mile. If I can spare time I shall spend a few days there, and by preaching Jesus and the resurrection be enabled to do some good.

“ And now, my dear Cecilia, I hope you are endeavoring to live in time so, that you may live for ever! I hope you read your Bible. What think you? After having for more than half a century read the Bible so much, I formed the resolution, on Jan. 1, 1830, to read the Bible through once more, beginning with the first chapter of Genesis, and the first of Matthew, binding myself to read a chapter of each every day. I read the New Testament in Greek, and the Old Testament in English, collating it occasionally with the Hebrew: I bind myself to one chapter in each daily, but I often read more, and have, since the first of last January, read over the five books of Moses and the four Gospels; this I find very profitable. Now I commend this kind of reading to you, and read so that your mind shall feel the reading, and then the reading will profit you. I shall be glad to see you, and to see you well. May the God of heaven bless you with long life, good health, and endless salvation, through Christ Jesus. Amen! I am, my dear Cecilia,

Your affectionate friend,

ADAM CLARKE.”

It appears, from subsequent Letters, that Dr. Clarke, shortly after this, undertook another preaching tour ; for, in a letter to his eldest daughter, dated March 18, 1830, he says,

“ I HOPE to see you, please God, my dear Anna Maria, on Monday evening next. I can stay but two days; but your Mother, who accompanies me, will remain with you while I go on and preach at *Derby* on Friday ; at *Manchester* and *Salford* on Sunday ; at *Ashton-under-Lyne* on Tuesday ; at *Stockport* on the following Sabbath ; and then on to *Liverpool* to work there.”

A circumstance is connected with this journey, which illustrates Dr. Clarke's feelings as a husband, and the intensity of his solicitude for his wife. The incident referred to, is related in a letter to his youngest daughter, dated

March 29, 1830.

“ MY VERY DEAR MARY ANN,

“ I BELIEVE you know that your Mother was to meet me at Uxbridge on our way to Worcester. I had been into town preaching on the Sabbath, and your brother John had accompanied me thence to Uxbridge to see us safely off : on our way, a barouchette passed us, but so swiftly that it was impossible to recognize anything of it till it was far out of sight, the horse having evidently run away. When we got to the inn where your Mother was to have been waiting our coming up, there was no word of her. It then rushed into our minds respecting the barouchette which had so furiously passed us : we enquired, and found that the horse had passed on through the town, and nothing more was

known. I instantly sent a man on horseback in the direction it had taken, and John ran on foot the same road; shortly they came back, leading Mother and our friend Mr. Gardner. The horse, it appears, had been stopped, and both Mother and Mr. Gardner had got out before the frightened animal had done much mischief to the machine. Mother was the most calm of the whole; Mr. G. was so ill and frightened on your mother's account, as to require medical aid; John seemed as if he would pant to death with his terror: I scarcely knew what to do, or say, or apprehend: I was as if turned into a stone. The coachman and guard of the coach we were to go by, were all kindness and attention, and by dint of extra driving, we got up our lee way, and arrived at the learned city of *Oxford* at the usual time.

“ I had spoken very little from the time we left *Uxbridge*. On attempting to pronounce *Blenheim*, I found I could not express the last syllable, but another in its place, totally different: I tried it two or three times, but could not succeed. It was the same with other dissyllables, and besides there were several other words which I could not at all catch; at last I found I could not recollect some of my well-known sentences, nor even the best-known verse of a hymn, though I could perfectly recollect the tune. As I found I made the same error in the last syllable of words, I did not attempt to speak any more, lest it should attract the attention of the strangers that were in the coach. When we arrived at *Worcester*, I endeavored to describe what I felt to your sister *Anna Maria* and your brother *Joseph*, who had come from *Bristol* to meet us; but they were obliged to supply me with words very often, and guess out my meaning. I felt no affection in my head, no giddiness, no confusion, and my intellect was perfectly clear, but my power to call up words greatly impaired. I was better the next day, but

not recovered, and the work which I have since been obliged to go through, has not helped me.

“ Yesterday morning, at Manchester, my severe labor began, though I was not half recovered. At Oldham Street the congregation was overflowing; it was for the Wesley Chapel, for whose deficiencies they had had a sermon in November last. Well, when my work was finished, and before the two last plates came in, the collection amounted to £103. The poor souls were in ecstasy, and literally some of them jumped for joy.

“ I was obliged to go from that to Cheetham Hill to dinner, where was a splendid provision, of which I tasted not for fear of fever, having to preach at Salford at night, to which I was driven off so spent that I could barely stand or speak. The congregation was overwhelming, the silence of death prevailed, and there was not an eye apparently in the place that had any other object than your poor father's face. I was very weak; but spoke the deepest and highest things concerning God, the human soul, and its redemption, that I have ever uttered. Before the congregation was dismissed, they had reckoned the collection, and a person came in and announced, ‘ the collection amounts to one hundred and five pounds.’ In such times, having suffered so much from poverty, and various distresses, such collections, within a mile of each other, and on the same day too, were truly astonishing. I believe, if the people were obliged to *fast*, they would still give their money when I beg. I have little strength left; but must proceed to *Ashton-under-Lyne* to-morrow, and to *Stockport*, for their schools, on the next Sabbath.

“ I hope your Mother, by her quiet stay at Worcester, is recovering the strength her fright had weakened. Let all know of our safety.

Your affectionate Father,

ADAM CLARKE.”

It appears that, in the month of April, Dr. Clarke once more visited Ireland. On his way thither he was detained by various circumstances in Liverpool, some of which he details in the following Letters to Mrs. Clarke.

Liverpool, April 17, 1830.

“THIS is the anniversary of our Wedding-day, my very dear Mary; and this day I have kept with comfort for above forty years. You are more regardless of these kinds of observances than I naturally am: with my mind, such things have much weight, and now, being absent, I wish to shew you that I carry the remembrance of it, and my respect for it, 200 miles beyond my own dwelling. Many may deplore their marriage, and such I would advise to forget their wedding-day; but whether motives, principles, or circumstances, be considered, I never yet found reason to deplore mine. I am much exhausted by my journey, but find I have both to read prayers and preach in the large chapel to-morrow. Well, this is the mode to go the way of all flesh, and this is the way I am taking, and in that day all my preachings will end, and my thoughts perish. The God of heaven be ever with you, and all belonging to us.

Your affectionate husband,

ADAM CLARKE.”

[*To the Same.*]

April 20, 1830.

“YOU will be surprised to hear, my dear Mary, that I am still in Liverpool; but the weather is so exceedingly rough, and the sea working so tempestuously, that I feel no desire to go on board.

“ This is the Missionary Anniversary. Their bespoken chairman having been taken ill, I was obliged to occupy his place, and sit in that chair from eleven to four o’clock, and the meeting was then adjourned till to-morrow evening. Mr. Comer accompanied the preachers yesterday to hold a similar meeting in Chester ; they returned but just in time to begin with us here. The river was very rough, and just under their eyes they saw a boat engulfed, having eight persons on board, out of which number six perished !

“ Mr. Everett has arrived, and accompanies me to Ireland. If the weather become fine, we are to sail to-morrow. I commend ourselves to God and to your prayers. May He bless you, and save us, says

Your affectionate husband,

ADAM CLARKE.”

Accordingly, on the following day it appears, from Dr. Clarke’s Journal, that himself and his friend Mr. Everett set sail in the Chieftain Steam Packet for Belfast, at half-past ten p. m., April 21st, 1830.

“ *April 23.*—We left *Belfast* for *Coleraine*, a distance of about forty Irish miles, and after various driving, got there safely, whence we took a chaise to *Port Stuart*, the residence of John Cromie, Esq., where we were most hospitably and affectionately received. On coming to this place, which is about three miles from Coleraine, I passed by several of those places which had been the scenes of my boyhood. The church in which the school was kept where I had part of my education, is totally destroyed ; but it is compensated by a new one,

neat enough, and sufficiently large for the size of the parish. The house where my father lived has been lately repaired in a respectable manner. I have spent chief part of the day in looking at Mr. Cromie's various improvements; and afterwards dined with a party he had invited, which was at once select, and intelligent; and the conversation was either religious, philosophical, or both. From such a company something was to be learnt, and to it something might be communicated. Mr. Cromie himself is a true gentleman, has a mind well cultivated with learning, and stored with useful knowledge. The urbanity of his manners, and the ever well-timed display of his hospitality, convey the most favorable impression to the minds and hearts of his guests; and the extreme ease of his manners, removes all constraint from the minds of his friends; and all these favorable circumstances are greatly strengthened by the elegance and dignity of his person.

“ This gentleman has made a port here, where nature seems not to have intended one. He has scooped out a basin for the fishermen's boats, out of the solid whinstone-rock: he has in another place shut out the sea; at another introduced it; and all along his part of the shore in this place, he has gained upon the sea. He employs a number of the poor, whom he makes instrumental to his own comfort by labor and improvements in which they themselves are particularly concerned.

“ He is attached to true religion, promotes the welfare of those around him by educating the young, and getting the Gospel preached to all.

“ *April 24.*—Much indisposed all day.

“ *Sunday, April 25.*—Rose considerably better, and set

off to preach at Coleraine one of the Missionary Sermons. The congregation was large and deeply attentive. The mayor and some of the magistrates were present, the former of whom became one of the collectors. Having published for Mr. Everett to preach there in the evening, I proceeded back to Port Stuart, where I was earnestly solicited to give them a sermon at six o'clock, when the Methodist chapel was as full as it could be of anxious and deeply-attentive hearers; and I was enabled to give them deep and solemn advice from Exod. xiv. 15, 'To go forward' in that way in which God had placed their feet.

"*April 26.*—I took a walk to the grounds above Port Stuart, which afforded me a most grand prospect. While walking on the hills, I met an old woman, evidently a beggar, nearly in rags, who came up, and courtesying to me, said, 'Is not your name Mr. Clarke?' Yes, I am called Clarke; but there are many others of that name, and it may be after one of them you are inquiring. 'No, Sir, it is yourself. Did you not preach many years ago at *New Buildings*, near Derry?'—Did you hear a person of that name preach there? 'Yes, Sir, I heard you; but you were then very young.'—Who was there besides you? 'Mr. and Mrs. *Mountjoy* and Mr. *Halliday*.'—Who else? 'Betty Quige.'—Well, where did I go to from New Buildings? 'Up the hill, to meet the class, and to sleep.'—What else do you recollect? 'Oh, you held a meeting the next morning at five o'clock. I then lived servant in Mr. *Mountjoy*'s family, which was several miles from New Buildings; but still I was at Mr. Halliday's, where you preached, before five.' Thus circumstantially detailed to my own perfect recollection of the circumstances themselves, did I find, that I had actually before me a person who heard the first sermon

I ever attempted to preach. I gave her a shilling, and bad her call upon me. At the same time and place, I recollect a young man of the society said to me, 'You are very young to take upon you to unravel the Word.' Most probably this is the only person living who heard me first venture to explain a text, which was, I recollect, 1 John v. 19, 'We know that we are of God, and the whole world lieth in wickedness.' This was about the year 1780, or rather before,—nearly half a century ago. What scenes of well-tried being have I since passed through! I have labored hard to be useful; I have suffered, and have not fainted; but still I may truly say, I have been an unprofitable servant, and pray God to be merciful to me, a sinner. May I live to grow wiser and better!

"*April 27.*—I went over all this port, visiting in their houses those whom I had known, and with whom I had been in religious fellowship nearly fifty years ago. I found but few of that time remaining; but many of their descendants. In each house, I spoke particularly on the things of God, and the necessity of preparing for a better world; and in every house I prayed with the family. This was pleasing to all. Several of the old people were in raptures; and some of them, being blind, could not help still thinking, that 'the little boy,' and 'the good little boy,' that was used so long ago to visit and pray with them, was now come again after a lengthened absence. Of my present growth they could not judge, being from their blindness, unable to discern objects; and their minds passed over the lapse of fifty years without the least difficulty. The past they immediately connected with the present; and half a century was at once lost.

One effect of this was, they forgot their own advance in life; forgot the sorrows and trials of fifty years, and talked with me in the same endearing strain and affectionate manner, in which they were once accustomed to converse with the 'little boy.' 'O, my dear, how glad I am that you are come again! how glad I am to hear you once more.' Even the children hearing their grandfathers and grandmothers talk thus, seemed at once to consider me as some one of the family that had been out on a journey for a long time, but was now returned home; and to me how delightful were this morning's visits. Seeing in the same habitation, grandfathers and grandmothers, young men and young women, children and babes, suggested to my mind the words from which I preached in the evening, 1 John ii. 12, 13, and 14; at which time the poor old woman, before referred to, was present, and thus she heard the first, and has now heard the last, sermon which I have preached up to this time.

"*April 29.*—I rose between four and five. The morning was most beautiful; the sea literally calm, not having the slightest ruffle upon its polished surface.

"*May 1.*—There is a keen west wind, with thunder, lightning, and heavy showers. I was up as usual long before five, beholding the vast ocean rolling his tremendous but magnificent waves to the shore, and against and over the rocks. What pleasing ideas are awakened in my mind while visiting these scenes of my boyish days, and passing by the places where I first heard the pure Gospel of the Son of God, and first saw a Methodist preacher; and especially when I entered that field where, after having passed through a long night of deep mental and spi-

ritual affliction, the peace of God was spoken to my heart, and his love shed abroad in it ! I would give almost any thing to buy that field where I found the heavenly treasure ; but it is not to be sold ! Oh, it almost makes me young again to view these scenes ! the boisterous winds are now driving the tremendously majestic surges of the Deucalionian sea almost to my feet.

“ I have to-day purchased a house in Port Stuart, *In nomine Eternæ et Individuæ Trinitatis !* From all the circumstances narrated above, the place is dear to me. Here I purpose spending three months in the succeeding summers of my life, if it be spared. May God smile on what I have done, and make it a blessing to myself, and the many among whom it is my intention to proclaim the word of life and salvation !

“ *May 2.*—I heard Mr. Everett preach a good sermon in this place at half-past seven ; thence I had to go to Coleraine, to preach at half-past ten, where I had a large and attentive congregation.

“ *May 3.*—I rose at four, and began answering some letters, previously to my departure from this most hospitable mansion. Directly after breakfast, we set off for *Grace Hill*, a Moravian settlement near Ballymena. I find the single sisters are to celebrate the centenary of their institution to-morrow. Three of the Moravian ministers supped with me at my friend Mrs. Kenning's : they are sensible, pious men, of simple manners and cheerful tempers. The conversation was miscellaneous ; and they strongly invited me to remain, and preach for them ; but as this could not be on the morrow, and I had no time to wait longer, I was forced to decline.

“ *May 4.*—The jubilee, mentioned above, began early this morning, by strewing flowers before the doors of all the single sisters, whether in the house of the Institution, or living in the houses of their parents in the village. After this, a band of music, formed of the young men of the Institution, played some sacred airs and psalm-tunes at the four corners of the square, which lasted for a considerable time; and is to be repeated in the afternoon, when they are to have a religious meeting in their chapel, to which I was to have been invited, had I remained; but we proceeded to *Antrim*, and thence to *Belfast*.

“ *May 5.*—Understanding that the *Hibernia* steam-packet sails to-morrow for Liverpool, I have sent to take our passage in her.

“ *May 6.*—Left Belfast Pier-head at eleven this morning. The weather was hazy, with much rain. We had only ten cabin passengers, and no female. I amused myself with reading a part of ‘Mr. Hamilton’s Account of the Coast of the County Antrim.’ It is both intelligent and scientific. He founded a literary society, called the Palæosophic Society. Shortly after, others raised one, denominated the Neosophic Society. These two were blended together, and out of them arose ‘The Royal Irish Academy.’ This was incorporated by Royal Charter, patron, George III. Mr. Hamilton, (who became a member of the latter, and was ordained and made a magistrate,) met with the following most tragical end:—He had been very active in taking up and bringing to justice several of the rebels; for this, the rebel party vowed his destruction. Discovering the house in which he was to lodge for the night, they surrounded it, and threatened the inmates, that

if they did not at once deliver Mr. Hamilton into their hands, they would set fire to the house, and consume it, and all within it. On the reiteration of which threat, the servants thrust Mr. Hamilton out of the door, when the mob instantly dispatched him in the most perfect cold blood, and then quietly withdrew!

“ *May 7.*—The morning opened beautifully, and we came on at considerable speed. Through mercy, I stept on the pier at eight o'clock a. m., having been absent from the time of our embarkation seventeen days. God be thanked for His preserving mercy and sustaining grace. Amen, amen.

“ *May 8.*—I rested to-day at Liverpool, and had, as usual, several Albums presented me to write in; in one I wrote the following:—

‘ God, the Eternal Spirit, the unoriginated fountain of existence, is also a being of incomprehensible goodness. From goodness spring benevolence and beneficence; and these have for their principal objects, those intelligent creatures which He made in His own image, and in His own likeness; benevolence wills their happiness—beneficence labors to promote it: these attributes can never be affected by partialities or caprices. All human beings are equally their objects: this, their perfection and independence demonstrate. Hence, God wills the salvation of all men, and Jesus, by His grace, has tasted death for every man.’

“ In a friend's Album I wrote the following:—

‘ *The Seasons of ADAM CLARKE’S Life.*

‘ I HAVE enjoyed the *spring* of life—
 I have endured the *toils* of its *summer*—
 I have *culled* the *fruits* of its *autumn*—
 I am now passing through the rigors of its *winter* ;
 And am neither forsaken of *God*,
 Nor abandoned by *man*.
 I see at no great distance the *dawn* of a *new day*,
 The first of a *spring* that shall be eternal !
 It is advancing to meet me !
 I run to embrace it !
 Welcome ! welcome ! *eternal spring* !
 Hallelujah !’

“ *Sunday, May 9.*—I preached this morning at Leeds-Street, from Matt. vii. 7, 8. The mighty power of God was present among the people, and all rejoiced in the consolation.

“ *May 10.*—Being determined to get home as speedily as possible, I took a place in the Express coach, and set off from Liverpool. I did not perceive, till we reached *Warrington*, that we had *nine convicts*, five in one chain, and four in another, on the head of the coach, accompanied by two keepers. They had been convicted of various offences, and were sent from Lancaster to London, in order for transportation. Had I known of it in time, to have travelled with this company no man could have persuaded me : their manacled hands and fettered legs were a dismal sight to me, and the sound of their rattling chains was not only new to my ears, but produced sensations of the most painful nature to my mind. They suffered much in getting up and down, off and on the coach, and were their punishment to extend no farther than

what they endured on this journey, I am sure their sin was dearly bought.

“*May 11.*—After a journey of twenty-seven hours’ length, I arrived in town, and after remaining a night at my excellent, kind, and hospitable friends, Mr. and Mrs. Hobbs’s, and being refreshed by a few hours’ sound sleep, which my feelings and circumstances had prevented me from having on the previous night, I the next morning, *May 12*, set off to my residence, Haydon Hall, where, through God’s mercy, I found all my family well, and no evil tidings awaiting my return. O Lord, for all Thy mercies, make me, and keep me thankful.

ADAM CLARKE.”

Shortly after Dr. Clarke’s return home, he wrote the following Letter to his kind friend Mrs. Wilkinson: its subject is interesting, and one on which that lady requested his opinion.

Haydon Hall, June, 1830.

“DEAR MRS. WILKINSON,

“YOU wish for my opinion on the subject of Confirmation. It is supposed to be a rite by which the moral burden is taken from off the shoulders of the sponsors and transferred to those shoulders to which it properly belongs. Now, as long as these opinions and feelings relative to it prevail in the minds of all parties, I say in God’s name, let the rite, duly administered, be humbly received; but the subjects of it should be well informed that by it they have not merely performed a duty, and so far may have an easy conscience, but in addition, they have by it taken a strong and perpetual *yoke* upon their necks, in their vow ‘to renounce the devil and all his works, the pomps and vanities of this

wicked world, and all the sinful lusts of the flesh, and that they should keep God's holy will and commandments, and walk in the same all the days of their lives.' This is no ordinary obligation. This they solemnly take on them when they come to be confirmed, and by the act they come under a new and perpetual covenant to give themselves wholly to God, that they may have a thorough 'death unto sin,' and a complete 'new birth unto righteousness.' Should any young person say, 'If all this is comprised in being confirmed, then I will not be confirmed at all:' I answer, you are bound to all this by your profession of Christianity: so that, confirmed or not confirmed, this yoke is about your neck, and if you break it, or throw it away, it is at the peril of your final destruction. Again, the rite itself is useful to call these things to remembrance, and who knows how much grace may be received during the performance of the ceremony, and especially by having a holy man's hands laid on your head, and the blessing and protection of God solemnly invoked on your behalf. Tell these things to your dear daughters and sons, and tell them another thing, of which few would think, viz. that not having the opportunity of being confirmed when I had arrived at that age in which I had an ecclesiastical right to receive it, I was determined not to be without it, and therefore went and received confirmation even since I became a Methodist preacher. Yes; I was confirmed in the Collegiate Church at Bristol, in the year 1782, by that very holy man, Dr. Lewis Bagot, then Bishop of that see, and afterwards Bishop of Norwich. You see now, my good sister, both from my teaching and my practice, what I think of the rite of Confirmation; and I will just add one word more,—I believe the rite will be very solemnly administered by the present Bishop of London, who will go through the whole with an honest conscience

towards God. I have sometimes thought that I should write a little tract on this as I did on the Third Collect for Grace, now called 'The Traveller's Prayer.'

I am, dear Mrs. Wilkinson,

Yours affectionately,

ADAM CLARKE."

It is not to be supposed that Dr. Clarke could make a purchase of any dwelling-house in the Sister Kingdom without his English friends being seriously afraid that he purposed leaving England as a place of residence; but in the latter kingdom resided all his children; and those who best knew the strength of his parental feelings, were the last to give credit to such a report, which however at this time became very extensively circulated. That he was attached to Ireland as the place of his birth; and that he loved and admired the genius and character of the Irish people, is perfectly true; but his long residence in England—his family relationship—his best friendships, were all here—*all*, indeed, but those indescribable early associations which every good mind feels, and dwells on with enthusiastic devotion; nor are those feelings to be envied, which can allow their possessor to "creep from the cradle to the tomb," unmoved by the recollections of childhood.

Upon the return of Dr. Clarke to his own home, he wrote and published another volume of Sermons; and, as before he preached his Sermons he never committed them to paper, merely studying the subject which he proposed to take, and which was almost universally to be found in the Gospel or Epistle for the day;—it could have been no easy task for Dr. Clarke so to possess his mind and memory with the subjects delivered, as to preserve their resemblance in the pulpit and in the press; but on all oc-

casions so carefully did he study the meaning and bearings of his discourses with their respective contexts, that both in his preaching and writing, the same individual is felt to be speaking, and to be affectionately exhorting his hearers and his readers to come to God through Christ, for all things are now ready.

Dr. Clarke was, at this period, on the Hinde Street Circuit. It would have been impossible for him to have come from Haydon Hall, to his appointments in that Circuit on the Sabbath mornings; consequently, he generally left home on Saturday afternoon, and remained over the Sabbath, at Bayswater, at the house of Mr. Hobbs, where he felt perfectly free to go out and come in at pleasure, and by the undeviating affectionate attention of which family, his visits to London were rendered easy, and even salutary to his health and comfort.

In the month of July, Dr. Clarke was once more called upon to leave home, as appears from the following letters, the first of which is addressed to Mrs. Clarke, from Carmarthen, whither he had gone to supply the place of the Rev. Jabez Bunting, who had, owing to an accident, been prevented from fulfilling his engagement to visit and hold the District Meeting in that place.

Carmarthen, July 2, 1830.

“MY VERY DEAR MARY,

“YOUR letter came in while we were at dinner to-day: I was glad to see it, and had much ado to keep from opening it at the table: but I managed to get out directly the cloth was removed. I am thankful to God that you are so far well, but am disappointed at the prospect of not meeting you in Liverpool, which makes me indifferent about going there myself.

“ You know I have to preach at *Bruerton* shortly ; and I am advised to take it in my way hence : in order to this, I must retrace my way to Worcester, a painful journey of 130 miles, which took me last Wednesday from half past five a.m. to eleven p.m., knocked variously about ; and confined with the worst company with which I was ever compelled to travel : the last half of the road, however, I had three good companions in the coach, who took off much of the tedium of the journey by their intelligent and scientific conversation : but, on the whole, it was a slavish journey.

“ On the next morning after my arrival, I found myself appointed to preach *out of doors* : three Sermons had already been preached at five, seven, and ten o'clock. I went to Field, but before the last preacher had done, the rain descended, the winds blew, and the floods came ; so we were driven into the chapel, and the out-pouring of the Holy Spirit was upon us : my fatigue after this service was great, and yet I had to begin the District Meeting this morning at six. I have now finished one whole day of District work ; but it is slow and tedious, owing to scarcely one-half of the Preachers being able to speak English : and thus there must be an interpreter from them to me, which takes up double time.

“ *South Wales* is, I think, the most beautiful country I have ever seen for wood and water, hill and dale : the country forms a most lovely picture, and the people are more than civil : they are clean, well-clothed, and in every respect decent : and some of the women are exceedingly fine. Hitherto I have had no reason to speak anything but good of them or their country. They hear the word of life with the utmost attention ; but I think the preachers are not strict in their discipline : they make

nothing of beginning a quarter, or even half-an-hour, after the proper service time, and excuse themselves by saying, 'Oh, it will be time enough, for the people will not be come.' True, because the people know that the preacher will not be there! and this is the reason of all the irregularities in the congregations. I have to sit all day to-morrow also, to preach on Sunday morning and eke on Monday too, and finish the District on Tuesday. When, or by what, I shall be able to get away from this place, I really know not.

Your very affectionate Husband,

ADAM CLARKE."

From another letter, to one of his daughters, we learn that he prosecuted his journeyings to Liverpool; for, in the following communication, dated Liverpool, July 12, he adds :—

"MY DEAR MARY ANN,

"I HAVE had hard, and indeed oppressive, work since I left you. Independently of my travelling, I had, in *Wales*, six days of close sitting and talking, from six in the morning till seven or eight at night, which so completely exhausted me, that when I sat down to table, I usually fell asleep: my stomach refused food, it became a cross to me even to see it.

"Having finished my work on Tuesday night, I set off the following morning for Worcester, between four and five, and after travelling seventeen hours, during which time, for the previous reasons assigned, I took neither breakfast nor dinner, I arrived at your sister Rowley's, between ten and eleven at night. Here I was totally laid up, and could not proceed on my Staffordshire journey. I

am, however, here, and have to preach to-morrow : your brother Joseph is also arrived, who has to preach his entrance Sermon at St. Matthew's to-morrow.

“ *July 13.*—Not being able to preach at Brunswick chapel this morning, I deferred it till the evening, and went to hear your brother at St. Matthew's: his church was full and his congregation deeply attentive; and in one or two parts of his Sermon he opened all the fountains of all heads: some cried—some wept—and A. C., in attempting to play the man, was subdued by mother in his eyes: the people looked astounded, and scarcely knew why they were so tragically affected: the whole formed a seal, I trust, on his mission to this place. In the evening he went again to his church, and I to Brunswick: such a glorious crowd I have hardly ever seen: by the very first sentence I spoke in my discourse, the Great Master of Assemblies drove the nail of attention, and secured its hold by the rivet of interest. I had all eyes, and, under God, commanded all hearts, for nearly an hour. The Almighty, Sovereign, Eternal Fountain of Love, was everywhere manifested; and I felt great liberty in publishing the fullness and the freedom of salvation.

“ Mary, confide in God, His mercy never ends.

Your affectionate Father,

ADAM CLARKE.”

Dr. Clarke's youngest son was, at this period, about to be married to Miss M. E. Brooke, of Henbury, near Bristol, a Lady personally unknown to Dr. Clarke and though he highly approved of, and rejoiced in the intended union, as likely to bring into his family an individual possessed of every excellence, yet distance had prevented a personal intercourse. The following letter is the first

communication which he had with Miss Brooke, inviting her to his house as the bride of his son.

“DEAR MISS BROOKE,

“To write to one utterly unknown, and to whom I have no introduction, may at first view appear to savor of a thoughtless boldness, which ill comports with my habits and character. A very short explanation may serve for a sufficient apology, and this is furnished by an occurrence which took place about two hours ago.

“My son Joseph, passing through this city (*Worcester*) on his way to Liverpool, stopt a few minutes at his sister Rowley’s while the horses were changing; and among other communications he gave her to understand that, probably early in the next month, he might pass through this city, and most likely shape his course for his father’s residence in Middlesex, in company with one whom he appears to prefer to all other human beings. To the paternal abode he knows that he is always welcome; and he might think that on his own account his companion might be equally so; and considering the place which he holds in the affections of the family, he would naturally suppose this to be a just inference. I grant it; but still there is a sort of technicality of invitation, which may be thought proper on such occasions, which, while it avoids the cold formality of mere politeness, offers the hand and heart of kindness to the friend of one’s friend.

“I therefore invite you, dear Miss Brooke, to visit us at Haydon Hall, where you may rest assured you will meet a most sincere welcome, and an honest endeavor on the part of all our family, to make your visit as comfortable as we possibly can. Our place is not without many natural attractions, if I may credit others whose taste is allowed to be correct; but were it otherwise, the

interior of the house would make ample compensation, if some of the rarest curiosities in literature, and invaluable monuments of antiquity, be allowed their due place. These have often attracted the notice of the wise, the learned, and the good: not a few of the nobles of the land have visited them; and they have had the honor of being admired by Royalty itself. I say these things not out of ostentation, but simply to remove, or prevent any backwardness you might feel to pay us that visit which I must feel, on several accounts, solicitous to obtain. It may be said that all this must be a reflected respect, and offered only on account of another. Suppose it were even so, it may be not the less sincere on the part of the inviter, and not less gratifying on the part of the invited: for many, who unknown have been valued only on account of their connections, have, upon becoming known, been highly esteemed on their own account, and thus have had a double advantage—much esteem for the sake of their friends, and more for their own.

“But leaving all these considerations, I will put the whole on a more positive footing: I have a very high opinion of my son’s judgment and discretion; accustomed to examine men and things in themselves and not in their relations or circumstances, he is seldom deceived in the estimate he forms of the human character in the different individuals who fall under his notice. He has seen you—he has weighed your spirit and manners, and has given the highest proof of his approbation in selecting *you* for his companion through life: one with whom he is confident he may fearlessly meet the smile of prosperity—or endure the frown of adversity—or, as it is technically called ‘the better for worse,’ of connubial life. *His* choice has determined my judgment, and *your choice* is with me an additional argument in your own favor; therefore, for

your own sake and worth, I request you to favor myself and family with a visit at Haydon Hall, and perhaps on a nearer acquaintance we may not only esteem, but love one another.

“With best respects to your parent and family,

I am, dear Miss Brooke,

Your Friend and humble Servant,

ADAM CLARKE.”

BOOK XIV.

THERE has been, it is allowed, but little notice taken of Dr. Clarke's conversational powers : these, all who knew him, can attest were very considerable, and extremely diversified ; and they were at all times suitable to the company, and the circumstances of those around him : with the young he would enter into his own childish labors, disappointments, and encouragements, always blending religious and moral truths with the details of his well-told narrative : to the sanguine feelings of rising youth he would speak of the shadows which experience throws over the glare of untried life, of the shoals and quicksands which sometimes cause shipwreck, yet, insisting on how much energy of purpose, and strength of good resolve, enabled a man to cope with advantage against many and mighty evils, when the wide field of life and usefulness lay before him. He was at all times remarkably social in his habits and dispositions, and his conversation abounded in instructive and humorous anecdotes. While speaking on subjects connected with religion, his sayings were the wisdom of experience, resulting from the knowledge which his

own spirit had gained in the deep things of God. An œconomist of time himself, he could not bear to see it wasted by others; and even when his little grand-children were around him for a time, he always kept them engaged according to their ability: to one he would give a book of pictures to look over,—to another different bits of colored stones, or paper, to arrange on the floor,—to a third a piece of board with a little hammer and some nails, to drive in, and pull out again; and so on, in order that even their infancy should not know the evils consequent on idleness; well aware how early the human mind is capable of being moulded into form, or susceptible of an unfavorable bias towards negligent habits and ill-directed endeavors.

When the hours of study were over, and he joined the other members of his family—in order to rest his eyes, Mrs. Clarke or one of the party was in the habit of reading aloud all the evening, on which occasions his observations on the works, the sentiments, the opinions of the author and the times, were fraught with important information, but ever treated with a rigid regard to that fair and manly construction which he put upon all things of which he had to judge; but any evidence of absolutely false sentiment, or unsound reasoning, he analyzed and rooted up, that his family might not drink in injurious opinions or prejudicial errors. Sometimes this mode of reading and conversation led to interesting anecdotes, or instructive details; and deeply is it lamented that such anecdotes were not oftener committed to paper: but that which is of every day occurrence, is often neglected, even while its utility is felt, and its interest acknowledged. During this year these oft neglected tales of interest seemed to gather strength by their less frequent enjoyment. It was after an evening's conversation of this kind that the

following anecdote was narrated, and the subsequent observations occurred.

“It is well known that the celebrated Erasmus, though a professed Catholic, had serious doubts relative to some of the essential doctrines of the Roman Catholic Church, and among the rest, to the doctrine of Transubstantiation. In passing through London, from Cambridge, on his way to the continent, he had an interview with Sir *Thomas More*, then High Chancellor of England, and a very zealous catholic; he proposed his doubts to him on the above subject. The chancellor pressed the literal meaning of our Lord's words, as they stand in the *Vulgate*, *Hoc est corpus meum*, ‘this is my body.’ Erasmus could not conceive that Christ meant that the *bread* which our Lord then held in his fingers was his *own body* then before them in its whole human form, and that still it could be that which possessed all the properties of *bread*, and which they were then receiving in the way of common nutriment. The authority of the Church was appealed to:—‘thus the Church had ever understood those words, and had positively commanded all the faithful thus to understand them, on pain of everlasting punishment: for, if we eat not the flesh and drink not the blood of our Lord Jesus, we have not eternal life abiding in us; and that *flesh* and *blood*, *soul* and *divinity*, we cannot have but in the *Eucharist*, and that *Eucharist* cannot feed us, but as it is the *flesh* and *blood* by *transmutation*, in the hands of the consecrating priest. Thus we must believe, or not be saved.’ ‘But how can I,’ said Erasmus, ‘believe I eat the flesh and drink the blood of our Lord Jesus, when to all my senses, nothing but *mere bread* is apparent?’ Sir *Thomas*.—‘You must believe—*crede quod edes et edes*, believe that you eat it, and you do eat it.’

This was conclusive with Sir Thomas, but left Erasmus unconvinced.

“As Erasmus was to embark at Gravesend, Sir Thomas ordered a servant, with a couple of horses, to convey him thither. When he came to the place, he looked about among the people who stood by, for a purchaser of Sir *Thomas's* horse, which he had ridden to the fort; and, as he offered the beast for a small sum, he soon got a chapman. Erasmus was not only highly learned, but also very *witty*; and he thought, now he had a fair opportunity of convincing Sir *Thomas* of the weakness of his position, ‘*crede quod edes et edes*, believe that you eat it, and you eat it,’ by using the argument called the *reductio ad absurdum*; then entering into his lodgings, he wrote the following note to Sir *Thomas*, which he sent back by his servant:—

*Nonne meministi,
Quod nuper dixisti,
De corpore Christi,
 Crede quod edes et edes?
Sic tibi rescribo,
De tuo Palfrido,
 Crede quod habes et habes.*

“Do you not remember what you said lately, concerning the body of Christ, ‘Believe that you eat it, and you eat it’ With the same reason I write back to you concerning your Palfrey, ‘Believe that you have him, and you have him.’ How the chancellor brooked the loss of his Palfrey, I have not heard; but the strong sarcasm of Erasmus’s note, he must have felt most keenly.

“I had this anecdote,” remarked Dr. Clarke, “from my father, nearly sixty years ago; I never met with it

elsewhere, but from what we know of the parties, it bears every internal evidence of authenticity."

After concluding this anecdote, turning to his son, who chanced, with one of his daughters, to be at Haydon Hall on a visit, Dr. Clarke said,—“Joseph, did you ever read Archbishop Usher’s ‘Life and Letters?’ *No, Father.* “Well, then, read it at once: that was the first book which ever gave my mind a desire for biblical criticism: it might not have the same effect upon others; but to me it appeared so fraught with the most useful knowledge for a divine, that you cannot too soon go through it.”

Then, continuing a desultory conversation, he remarked, “There is one great *desideratum* in English Literature;—namely, a good translation of *Pliny’s Natural History*, with proper illustrative Notes. It is an Herculean task, and I know no man who could successfully have undertaken it but Mason Goode. I spoke to him upon the subject; but he said he ‘dreaded it,’ and now I fear the hope of its accomplishment is over, for Mason Goode is no more!”

On being asked,—“What think you, Father, of Mr. ———— *Memoirs of ————*, was he fully qualified to have written the *Life* without any personal acquaintance with the individual?”

To this interrogation Dr. Clarke replied,—“I can answer your question thus:—A French gentleman being once asked, ‘What do you think is the strongest evidence of the truth of Christianity?’ answered, ‘The Four Gospels:’ ‘What mean you, Sir; they may rather be considered as the history of it?’ ‘So they are, Sir, also; but from them it is evident that their author did really exist, for no person could have written those accounts of Him, but from a personal knowledge and an intimate con-

verse with His actions and habits. The Evangelists narrate things which, had they not seen, they would never have thought of, and throughout the whole Four Gospels they severally speak of our Lord in such a manner, as to prove to us that they must have been with Him, and personally acquainted with all those passages of His life which they detail, or it would have been impossible for them to have detailed them as they have done: they thus bear the strongest evidence to the truth of their own testimony.' Apply that remark to the question you asked me, and you have my opinion and answer at once."

Shortly afterward he said, "Joseph, after having now labored with a clear conscience for the space of fifty years, in preaching the salvation of God through Christ, to thousands of souls, I can say, *that* is the most successful kind of preaching which exhibits and upholds, in the clearest and strongest light, the Divine Perfection and Mercy of the infinitely compassionate and holy God, to fallen man;—which represents Him to man's otherwise hopeless case, as, compassionate as well as just,—as, slow to anger as well as quick to mark iniquity:—tell then, your hearers, not only that the conscience must be sprinkled, but that it was God Himself who provided a Lamb! All false religions invariably endow the Infinite Being with attributes unfavorable to the present condition of man, and with feelings inimical to their future felicity, and in opposition to their present good: such descriptions and attributes can never win man's confidence, and as far as they are used and carried into the Christian ministry, are a broad libel upon the Almighty."

Dr. Clarke then added this playful admonition, in reference to his son's close application, and too great disregard of suitable attention to his health,—“By such means you will shorten your life; and, under such cir-

cumstances, I am not quite sure, Lad, of your favorable reception at the gate of heaven; for, if Peter watched there, when you knock at its portal, he might say, 'Who are you? Why are you here at this time? You were not sent for, and need not have come hither for several years.' And it will be well for you if he does not add, 'Get along with you.'"

Dr. Clarke attended the Wesleyan Conference, held in Leeds in 1830, when the subject of negro slavery came immediately before it, and the following Resolution was adopted—"The Conference, taking into consideration the laudable efforts which are now making, to impress the public with a due sense of the injustice and inhumanity of continuing that system of slavery which exists in many of the colonies of the British Crown, invites a general application to Parliament, by petition, that such measures may in its wisdom be adopted as shall speedily lead to the universal termination of the wrongs inflicted upon so large a portion of our fellow-men."—The Conference entered into the subject warmly, and drew up several strong resolutions, enforcing the determined opposition of the Methodist body to the nefarious system of slavery; not only pledging themselves as ministers, as far as their power and influence extended, but exhorting their individual and collective members to join cordially in withstanding its longer continuance. That Dr. Clarke was firmly in favor of its entire and speedy abolition, will appear from the following note written to his friends, Mr. and Mrs. Forshaw, on the fly leaf of a printed copy of the Resolutions.

Leeds, August, 1830.

“DEAR MR. AND MRS. FORSHAW,

“YOU will see from the preceding resolutions, what the Methodist ministers have done as a body, which is to be followed by petitions from every society and congregation in the United Kingdom, separately signed; and these will bring before the two houses of the legislature, at least one million of names of honest men who are determined to use their preponderating influence in all the counties of England, to petition for the speedy and total abolition of colonial slavery!

“THERE is no time now for trifling, or half measures. We have put our hands to the work, and by the help of God, we will do it with our might! Knowing that this will give pleasure to that benevolent heart which has long, and indeed successfully, labored, to redress the great mass of wrong done to Africa, I send one of these to-night to Mr. Wilberforce.

I am, dear Mr. and Mrs. Forshaw,

Yours, very affectionately,

ADAM CLARKE.”

That Dr. Clarke fulfilled this his intention, appears from the following letter to him, from Mr. Wilberforce:—

Highwood Hill, 17th August, 1830.

“MY DEAR DR. CLARKE,

“FOR you will permit me, I trust, to use the language of friendly regard, since I can truly assure you it is warranted abundantly by the undissembled feelings of my heart. I return you many thanks for your kind and

highly gratifying communication. The 'Resolutions' are truly excellent; and I rejoice to hear that the cause of the poor slaves will be so zealously pleaded for by your numerous congregations. With what insane, as well as wicked bitterness, are those most respectable men who are devoting themselves as missionaries to the service of God among the poor slaves in Jamaica, persecuted by the legislature of that island. In complaining of this ill usage, it would surely be useful to bring forward the testimony which has been borne to their disinterested beneficence, and to the effects of their labors, in several of the other West-India islands. I remember many instances of this kind were mentioned by Mr. Richard Watson, in his excellent answer to Mr. Joseph Marryatt, some years ago.

"Before I lay down my pen, which a complaint in my eyes permits me to use but very little, compared with the claims on it, (but I would not write to you by my amanuensis,) let me express my regret that you were from home when Sergeant Pell and I paid our respects at Eastcott. We were received with great courtesy and kindness by Mrs. Clarke, and we saw many deeply interesting objects; but that which we most wished to see was absent. I hope I may be able some time or other to pay you another visit.

"Though personally strangers to each other, it is not merely by your works that you are known to me. I well remember hearing many years ago from our late excellent friend Mr. Butterworth, so many particulars of your early life and labors, especially in Cornwall, that I have ever since felt acquainted with you.

"I am going from home very soon, but if it please God that we both live till another summer, I hope we may effect a meeting.

“ Meanwhile, begging you to present my respects to Mrs. Clarke, I remain, with great respect and regard,

My dear Doctor,

Your obliged and faithful servant,

W. WILBERFORCE.”

To subjects of very different natures was the attention of Dr. Clarke called, as the following Letter will evince ; and it will also prove the deep interest which he took in whatever concerned the venerable founder of Methodism, and will be at the same time but a just tribute to those respective artists who voluntarily came forward with their labor and talents, to secure a just likeness of the Rev. John Wesley.

17, Newman Street, Sept. 29, 1830.

“ VERY DEAR SIR,

“ As I am already laid under such peculiar obligation to you for the important assistance rendered me in reference to the statue of Mr. Wesley, I should feel considerable hesitation in troubling you again on the subject, were it not for the encouragement you have given me to address you, after having been favored with another visit from the president, and the Rev. Henry Moore, agreeably to your suggestion ; and having received letters expressive of their approbation, since the alterations I had the pleasure to make by your direction. I beg to submit them for your consideration ; and to say, that however flattering these testimonies may be, I am extremely

anxious to avail myself of the recommendation you were so kind as to promise ; and without which, I feel myself totally unable to proceed.

“ Waiting the favor of your reply at a convenience, I beg to remain, with great respect,

Dear Sir,

Your highly indebted and obedient servant,

SAMUEL MANNING.”

To this letter Dr. Clarke replied by drawing up the annexed testimony of his approbation of Mr. Samuel Manning's statue of the Rev. John Wesley, and also of the respective busts of the venerable Founder of Methodism, taken by Mr. Enoch Wood, of Burslem, and Mr. John Forshaw, of Liverpool :—

Sept. 30, 1830.

“ FEW men in the British nation, have come more frequently under the hand of the artist, whether painter, sculptor, modeller, engraver, or founder, than the late Rev. John Wesley. Likenesses, or pretended likenesses, on canvas, on paper, in wax, gypsum, terra cotta, brass, and silver, have been multiplied beyond all precedent and example. Most aspiring artists have wished to try their skill, and acquire a name and reputation, by a successful copy of the face of a man universally celebrated for his learning, deep and manly sense, solid piety, and most extensive usefulness. That those endeavors have had various degrees of merit, no proper judge can deny ; and that almost every one fell far short of the original, all who were best acquainted with him, must acknowledge. Some were tame and flat, others insipid ; some without character, others with certain true features ; while others in the same piece had the eye of a Saracen, with the

mouth of mere insignificance. Some were juvenile, others senile beyond nature and age. Several were merely tolerable, and a very few true to nature and creditable to art. Mr. Enoch Wood, of Burslem, in 1781, made a model of Mr. Wesley, in busto, which was the most happily executed of all that had hitherto been done. Mr. Wesley himself was so satisfied that Mr. Wood would succeed in his work that, though pressed by various duties, and straightened for time, he cheerfully sat five several times to this artist, till he was convinced that he had given a very faithful copy of nature. Some correct copies were taken from this model, and were spread among Mr. Wesley's intimate and original friends; but the original model was recopied by mere mechanical men, till the likeness, the expression, and even the attitude, were lost, and the thing became a mere caricature. Fortunately the original model is still preserved: some years ago it was presented to me by the artist himself. This, to preserve it for ever, I had cast in brass, by Mr. John Forshaw, of Liverpool, and under the eye of that eminent master, John Jackson, Esq. R. A., it was chased up to the original. The model itself I lent to Mr. S. Manning, when I found that he meditated a whole length marble statue of this supereminent man: and I have seen with the highest satisfaction the progress made by Mr. Manning in this work. With respect to other parts of the statue, Mr. Manning has had the advantage of seeing the original drapery, the identical book, the *O mirificam* edition of the Greek Testament, printed by Stevens, at Paris, 1546, which Mr. Wesley used, and of receiving from contemporaries the description of Mr. Wesley's manner, attitude, and expression, which he has copied with a delicacy and warmth of feeling, which must give the most sensible pleasure to the few who remain of

those who were long and intimately acquainted with the justly celebrated original.

“ I had the honor of Mr. Wesley’s acquaintance for many years. I have been with him by night and by day, in the powerful exercise of his ministry, and of his mode of discipline, and this in troublous times ; and I have seen and been with him in trials and dangers, by sea and by land : as his counsels can never depart from my breast, so his image can never be obliterated from my mind. The noble appearance of his face, I see in the *terra cotta* of Mr. Wood ; and exactly transferred from it to the clay, and afterwards to the selenite of Mr. Manning ; and also in the brass cast by Mr. John Forshaw, and chased up to nature under the eye of John Jackson, R.A. I see likewise in Mr. Manning’s work, the whole length, with its exact proportions and drapery, his commanding attitude, his attractive expression ; in a word, his mind and his manner, as his friends now remaining, long beheld and rejoiced in him ; and, as those, who have only seen him in his works, may be not a little glad to know on the faith of those who have seen him, and could judge,—I add, this is a perfect likeness of John Wesley.

ADAM CLARKE.”

Dr. Clarke had not only a remarkable aptitude in conversation, but he could at any time so withdraw his mind into itself, and his attention from all around him, that though sometimes obliged to compose for the press, or answer letters even in the midst of noise and conversation, he scarcely appeared to hear, and certainly was not much disturbed, by the varied engagements of those pursuing or discussing other subjects in the same place with himself. About this period, being on a visit for a few days with his old friends, Mr. and Mrs. Tomkins, who had

invited several others to join the party, one brought, and handed him a letter, which had, as is too frequently the case on such occasions, been long delayed by coming through a private hand; not wishing to absent himself from the party, he had withdrawn his chair, table, and writing materials, a little aside. Having read the letter, the company still going on with their discourse, while a younger member of the party was singing and playing, Dr. Clarke wrote the following letter, addressed to a gentleman, at whose school two young lads were boarded, the sons of a missionary for whom Dr. Clarke felt considerable interest; and in reference to the apprenticing of the younger of these, the following communication was sent to the lads' school-master, Mr. Philip Theobald:—

15 m. after 4, p. m., Oct. 29, 1830.

“MY DEAR SIR,

“As above, I have received your letter of the 25th, and were I near yourself and Mrs. Theobald, I could make some remarks on its contents. I have no high opinion of *Polyglott businesses*, though I am an admirer of *Polyglott Bibles*. ‘A chemist, a druggist, a grocer, a bookseller,’ are too much at once. A chemist, if properly understood, is a business of science and practice, sufficient to occupy the whole of a man’s life. A chemist, is a student by fire, and his eyes should ever be awake to behold the operations of nature, and the synthesis and analysis of endlessly varied substances, which require such an accuracy of observation, and such a patience of investigation, in order to find out all the double and single multitudinous elective attractions, as would require the attention of a first-rate mind. As a druggist, he should understand the chemical nature and action of all simples

that enter into the composition of the whole *materia medica*, and the proper method of dispensing the receipts of physicians.

“As to a grocer, whether he be a wholesale or a retail person in that line, he requires not only a knowledge of the simples in which he deals, but also an acquaintance with the state of the commercial relations of his own country, with those of the nations with which we hold commercial traffic and trade, each of which requires particular knowledge.

“Now, as to the book-selling, it is a science, as well as a trade, of great extent and difficulty. The man who professes it, should have an accurate knowledge of the whole operations of typography, compositions of papers and inks, of spacing, pointing, registering, &c., and in short, of bibliography,—without which he cannot give a proper character of a book; be enabled to point out the characteristics of a good from a bad, a genuine from a spurious edition, and be able to judge of the merits of the different editions. I might say much more on all these topics; but I forbear. If, however, ‘chemist,’ mean only one who sells some matters prepared by the chemists, without knowing anything of the science itself: a ‘druggist,’ the seller of those matters used by apothecaries, and prescribed by physicians to their patients, without knowing a tittle of their hygeian properties; or, whether they are calculated in the case (*pro re nata*) to kill or to cure; the ‘grocer,’ the dealer in pounds, or penny-worths of tea, sugar, spices, raisins, soap, starch, blue, &c. &c.; and the ‘bookseller,’ merely a vender of Reading-made-Easys, geography, histories of England, and the snivellings and drivellings of the sentimental writers;—all these may be dealt in by the same person,

and collected together in the same shop, if it only be large enough.

“ Now, my dear Sir, speaking to you and to your excellent wife, *sub rosá*, I do not think that the offer of the gentleman in question, whoever he may be, is a matter much to rejoice in ; and though I am a decided advocate for acknowledging God in all his ways, I do not see the particular reason why the said gentleman should ‘ go and lay the matter before the Lord,’ whether he should take, ‘ for six years without a fee, a lad brought up as the son of Mr. and Mrs. M’Kenny, and educated by Mr. Theobald, his parents providing him all the time with clothes, washing, pocket-money, &c.’ I need not quote to you, *Nec Deus intersit*, &c. I must confess I pay great deference to ancient adages, and amongst them I remember, ‘ Jack of all trades, and master of none ;’ ‘ He who has too many irons in the fire, some of them must cool,’ and last, not least, ‘ *Ne sutor ultra crepidem.*’

“ I am fully satisfied that you have the lad’s best interests in view ; and as you must be better judges in this case, than I can be, you knowing the parties, I say do what God puts it in your hearts to do, and assure yourselves that I am, with great esteem,

Yours affectionately,

ADAM CLARKE.”

It was in the autumn of this year that a friend, with whom Dr. Clarke had been in the habit of corresponding on the subject of the Shetland mission, and who had largely contributed towards its support, in one of her letters, pointedly remarked, "If you would come to the help of Ireland, as you have done to Shetland, what good might not be effected?" In reply to this observation, in a letter dated Sept. 30, 1830, he says,—“Here am I, send me! On the surface of the world, there stands not a man more willing to add Ireland to Shetland, and serve both with all his heart and strength.”

Immediately after this, Dr. Clarke wrote to the Rev. Samuel Harpur, at Coleraine, to enquire the state and wants of the populous districts round that town. The information received in reply, he communicated to his friend, and adds—

Nov. 8, 1830.

“MANY of those places mentioned by Mr. Harpur, and indeed the major part are the land of the shadow of death, the deep darkness that may be felt. More than half a century ago, I travelled through most of those places, and several others in their vicinity, proclaiming as I could the Gospel of Jesus, where a Methodist had never been seen; travelling through bog and mire, over hill and dale, and in the course of one day walking nearly twenty miles of the above country, preaching and exhorting eight and ten times a day, and having little, very little, to eat. I sowed the first seed, and should I, after three-score years, return

to water it, would it not be a singular circumstance? and now to carry thither the bounty of One who was not then born, nor ever had in the course of Providence, any connexion with the country, but who felt for it from the immediate influence of God, who laid Ireland upon her heart, and who now says to me, 'Go over to wretched Ireland, in person or by proxy, and help it!' Do not all these things look like a well-planned order in Providence? a little heightened, perhaps, by the consideration, that the very person who, through the same kind of influence, had first blown a minor trumpet which he could but merely sound, should be spared to return in better circumstances, with a louder blast, and bearing more seed, have the high pleasure of beholding that the seed so long ago sown, had neither rotted in the ground, nor been picked up by the fowls of the air!

"My dear friend, my old soul in this age of decrepitude is becoming young again in the prospect of thus revisiting the land in which I first drew the breath of life, and the breath of God?"

Mr. Harpur had, as appears in the communication referred to, stated to Dr. Clarke that, on the immediate subject of schools, "Although much had been done to extend education in Ireland, yet much remained to be done; that there were several districts wholly uncultivated, there not being a school of any description for many miles, where the population was very considerable; and that the invitation he had received entreating him to take up *Ireland*, as he had done the *Shetland Isles*, would do incalculable good." Dr. Clarke, in reply, informed Mr. Harpur, that several friends who were personally unknown to him, and who were anxious at present to remain unknown, would enable him to bear the expenses of the work, with this

sole condition, ‘ That he should occupy no district where any school now existed, or where any class of religious people was making any attempt to educate the poor.’ “ Although,” observes Dr. Clarke, writing on this subject, “ I well knew that there were such districts in places where I had even lately been ; yet on this matter I thought it would be best to consult some judicious friends in that country, who I knew had a very extensive local knowledge of most parts of the nation, and solicit their opinion on the quantum of the necessity, and the places where it was most prevalent, whether amongst Roman Catholics or Protestants. To my several enquiries I soon received the most satisfactory answers ; and thought it rather singular, that the very places I had in my own mind fixed on, were chief among those which were pointed out to me, and which had been overlooked by all the religious classes and societies, whose bounty in various ways had been, for some years past, extended to Ireland, particularly for the especial purpose of giving education to the poor. From the general persuasion that Protestant districts, however poor and depressed, were better cultivated both religiously and usefully than Roman Catholic districts, the former had been chiefly passed by, and thus the neglected and uneducated progeny of wicked Protestants, were nearly as destitute of moral and religious instruction as the children of the wicked Papists. The districts which were particularly recommended to my notice, were in the northern parts of the province of *Ulster*, especially about *Magilligan*, in *Ahadowey*, the upper parts of the parish of *Mocosquin*, at a place called *Cashel*, near the mountains of *Newton Limavaddy*, and on the other side of the river *Bann*, on the sea-coast parts of the county *Antrim*, *Port-Rush*, and its vicinity, where there was a large and rapidly-increasing population, owing

to their enlarging the port, and carrying out a breakwater to defend it, and where for miles there was no school of any kind, nor any sort of instruction, and where consequently, ignorance and vice had almost an uncontrolled sway. The parish of *Ballintoy*, with *Ballycastle*, *Red Bay*, and the *Heathe*, or *Hether Country*, were all equally destitute. These, and several other districts, either Protestant or Catholic, or of both mixed, were also earnestly recommended to my attention. Among the others, the Port Rush district seemed to be the most destitute of all, and therefore I begged the Rev. *S. Harpur* to procure for me a proper teacher for a school in that place; and, as the excellent persons who had wished me to enter into this labor of love, desired me, if possible, to procure Methodist Local Preachers as teachers of the schools, in order that they might by their qualifications be capable instructors of the children, and by their grace and endowments be not less enabled to spread religious knowledge among the parents;—I entreated Mr. H. to look for men suitable in all these respects, and to go himself and canvass the whole of the district, and examine how many there were who would welcome the establishment of a free or charity school among themselves as a blessing, and a thing to be desired, and who would avail themselves of it in reference to the benefit of their children.

“This was done, and the whole country seemed to come forward to hail the appearance of such a school. I then wrote out a plan, laid down a number of plain and simple rules for the admission and continuance of scholars, and the best mode of furnishing the necessary instruction; and having remitted a sum of money for initial expenses, I begged my friend Harpur to commence without delay. But a difficulty immediately presented itself,—there was no school-house; and the plan of the institution was, to give

the poor the most effectual gratuitous teaching, themselves providing places for the assembling of the children. The people being gathered together, and no house being found, and it being the depth of winter (December), and a severe winter too, they knew not what to do; but fearing to lose the benefit of the present offer, they proposed to occupy a place digged out of a sand-hill, though dismal, cold, and in every sense improper! In this exigency, a gentleman stepped forward, and said, 'As the sand-pit can never do, I will give you, for the present, my parlor and the adjoining room, till a more suitable place be procured.' This kind offer was joyfully embraced, and a meeting of parents was called, for the purpose of forming the projected school, on the first day of January, 1831. Thirty children were then admitted—an excellent man as teacher engaged, every way qualified to instruct them, and their parents also, if any among them were desirous of such help. The good man began his labor; the children encreased daily in number, although the weather was severe, the cold excessive, and the children miserably poor.

"Out of school hours the teacher went about among the parents, reading the Scriptures to them, exhorting them to flee from the wrath to come, and praying with, and for them. This was indeed a new thing to the poor people, and many, who had scarcely ever heard any sort of prayer, now heard, felt, and learned themselves to pray.

"The number of the school was soon encreased to sixty, and as the weather became a little more moderate, to ninety, and is now, only two months after its first establishment, amazingly encreased.

"It will at once be seen, that the gentleman's parlor could no longer contain the fast increasing school, and the only house that could be procured in the neighbor-

hood, was one not in all respects suitable ; but which was engaged till the next November, at the rent of £5 for the nine months, hoping in the interim to be able to procure a more convenient place. I purpose doing this, as well as I can, by proxy, and when the milder weather comes, to go over to Ireland myself, and gather up other schools in some of the districts already mentioned.

“ It may naturally be supposed, that a number of children, whose education had been so totally neglected, would be rough, stubborn, intractable, and immoral, and such was indeed the case ; and it was found, that few of them could utter a sentence of even simple negation or affirmation without an oath, a blasphemy, or an imprecation ; but it is highly encouraging to know, that, even in this short time, under the pious, prudent, well-timed reproofs of their teachers, their horrid language is greatly changed, and an encreasing decency of appearance and deportment prevailing. Thus is God giving tokens of His favor to these infant establishments, and His approbation of the means used to arrive at the end proposed and desired.”

The instruction of the rising generation was a subject which ever lay near to the heart of Dr. Clarke, an object he strenuously on all occasions labored to promote ; it cannot then be matter of wonder that, when thus solicited to advocate the instruction of the youth of his own country, his heart answered to the call, and that he lost no time in endeavoring to further such a noble object : nor did he labor in vain, because of that influence which he had acquired, by God's blessing on his disinterested active benevolence. This appears from the following extract of a letter to his friend, the Rev. Samuel Harpur, of Coleraine.

Nov. 12, 1830.

“IN reference to the Irish Schools ;—I expect considerable help from three Ladies ; but I wish to have something more tangible to lay before them. I transcribed Mr. M'Alwine's Letter, and sent it to one of them, and she, if earnest before in this business, has now tenfold zeal. She has sent me £50 already for initiatory expenses, and £200 are at my command. Now go to, is not this a good commencement ?

I am, my dear brother Harpur,

Yours affectionately,

ADAM CLARKE.”

After this preliminary work toward properly organizing schools for the destitute districts of Ulster, and the promise of such efficient help, Dr. Clarke wrote to his liberal Shetland friend, Miss E. Birch, laying the proposed plan before her also, and requesting her assistance. That this was granted, appears from the following extract of a letter to that lady.

Pinner, Nov. 22, 1830.

“DEAR MISS BIRCH,

“ON my arrival this morning from London, I found your letter. I thank you for your noble promise of £100 for my projected, and now organized, schools in Ireland. It is like yourself and is a glorious help ; and the promise of £50 more for my distressed Shetlands, is also great and noble : your acts in this behalf I have sent up to heaven to be recorded there. Yourself and Mr. Scott, with others who have helped and helped well, have done more than the benevolent man mentioned in the gospel, ‘ Who loved the

Jewish nation and built them a synagogue,' you have loved the long-neglected Shetlanders, and built for them many a synagogue; for now we have nearly a dozen chapels, and on all that are finished, thank God, not one shilling of debt is left to be paid by my successor."

The subjoined interesting letter was addressed at this time by Dr. Clarke to his friend, Mr. James Everett, of Manchester.

Dec. 21, five o'clock a. m. Shortest Day in 1830.

"DEAR EVERETT,

"IN the name of God! Amen. About three-score and ten of such short days have I seen, and as my time in the course of nature, as it is called, is now ended, (for the above period is its general limit,) I need to have little to do, as my age is at the longest, and this day is the shortest I may ever see; yet I have never fallen out with life: I have borne many of its rude blasts, and I have been fostered with many of its finest breezes; and should I complain against time and the dispensations of Providence, then shame would be to me! Indeed, if God see it right, I have no objection to live on here to the day of judgment; for while the earth lasts there will be something to do by a heart, head, and hand, like mine,—as long as there is something to be learnt, something to be sympathetically felt, and something to be done. I have not lived to, or for myself—I am not conscious to myself that I have ever passed one such day. My fellow-creatures were the subjects of my deepest meditations, and the objects of my most earnest attention. God never needed my services. He brought me into the world that I might

receive good from Him, and do good to my fellows. This is God's object in reference to all human beings; and should be the object of every man in reference to his brother. This is the whole of my practical creed. God in His love gave me a being: in His mercy He has done every thing He should do, to make it a well-being; has taught me to love Him by first loving me; and has taught me to love my neighbor as myself, by inspiring me with His own love. Therefore my grand object in all my best and most considerate moments, is, to live to get good from God, that I may do good to my fellows; and this alone is the way in which man can glorify his Maker. Perhaps a man of a cold heart and uncultivated head, might say, in looking into the articles of his faith, 'This may be the creed of an infidel, of a deist, or a natural religionist.' I say, no. No such person ever had such a creed, or ever can have it. It is in and through the Almighty Jesus alone, that the all-binding, all-persuading, all-constraining, and all-pervading love of God to man, was ever known; and to me it is a doubt whether there was, is, or can be, any other way in which God himself could, or can make it known to the compound being man. Jesus the Christ incarnated; Jesus the Christ crucified; Jesus the Christ dying for our offences, and rising again for our justification: Jesus sending forth the all-pervading, all-refining, and all-purifying light and energy of His Holy Spirit, has revealed the secret, and accomplished the purpose of that God whose name is mercy and whose nature is love.

* * * * *

“O, thou incomprehensible Jehovah, thou eternal Word, thou ever-during and all-pervading Spirit;—Father! Son!

and Holy Ghost! in the plenitude of thy eternal Godhead, in thy light, I, in a measure, see Thee; and in thy condescending nearness to my nature, I can love Thee, for Thou hast loved me. In thy strength may I begin, continue, and end every design, and every work, so as to glorify Thee by shewing how much thou lovest man, and how much man may be ennobled and beatified by loving THEE! O, my Everett, here am I fixed, here am I lost, and here I find my God, and here I find myself! But whither do I run, or rather rush? When I sat down to write, not one word of what is written was designed. I only intended to write a little on a subject in which you had so kindly interested yourself, in order to render the last days of your aged brother a little more comfortable by enabling him to continue in a little usefulness to the end;—not rusting, but wearing out.

* * * * *

“I have lately been called upon to enter into a work, that without giving me a groat, may employ the rest of my days. Some benevolent persons, chiefly ladies, some of them not at all known to me, have begged me to undertake the establishment of Charity Schools in those parts of Ireland, where neither the Methodists, nor any others, have set their feet. Now, the district where you and I were—*Port Rush*, and all its vicinity, where I proclaimed Jesus, when but a little boy, has neither Sunday nor day-school, nor a place of worship of any kind. These schools I am now beginning: and there we shall open a school, under Methodist direction, on the 25th. Already nearly £400 are offered to me for the work. There shall I turn my face, please God, as soon as the weather permits.

“Wishing you every blessing of all short and long days
for a century to come,

I am, dear Everett,

Yours affectionately,

ADAM CLARKE.”

It appears from the following extract of letters from
the Rev. Mr. Harpur to Dr. Clarke, dated January 1831,
that the subject of the Irish Schools did not languish:—

“DEAR DOCTOR,

“WE have commenced our school in *Port Rush*, the
people were growing impatient, and although it blew a
hurricane, and was piercingly cold, thirty-seven children
came and were for the most part accompanied by their
parents: I mentioned to them your object, and what you,
assisted by some English friends, contemplated, the regu-
lations for attendance, &c., &c. All these things were cor-
dially agreed to; and although the weather from that time
has been unusually severe, the children are encreasing in
numbers rapidly. The teacher has commenced his labors
in the fear of God, and is remarkably well received both
as a master and a public Christian teacher.

“A gentleman has offered me £20 on condition that
we would build both a school-house and chapel, under
one roof, and several other friends will come forward li-
berally and cheerfully. What a blessing to have a house
built for God in a place so neglected—a place proverbial
for sabbath-breaking, drunkenness, &c.”

Though Dr. Clarke wrote much on behalf of these Irish Schools, and his friends as liberally and cheerfully came forward to meet his wishes, and further the undertaking; yet he desired to go over to Ireland, in order to see the scene of so much usefulness, and be the better enabled to state their necessities and probable success; but he was obliged to yield to the wishes of his friends, that the spring might advance before he left home for so long a journey.

Shortly after this, Dr. Clarke received the following very interesting letter from the Rev. William Case, one of the Wesleyan Missionaries, in Upper Canada, which not only gives a highly satisfactory account of the success of the Missionaries there, but also introduced to Dr. Clarke's personal knowledge a chief of the Chip-pe-way tribe of Indians, of the native name of Kahkewāquonāby, but bearing the Christian designation of Peter Jones: this interesting stranger remained in England a year, and then returned to his own people to publish with encreased light and zeal the wonderful works of God. The Letter itself is dated

York, Upper Canada, Feb. 22, 1831.

“REV. AND DEAR SIR,

“ALTHOUGH unknown to you personally; yet, through the medium of your excellent writings, I have, on my part contracted a friendship as strong and endearing as is generally produced by social and brotherly intercourse. Through these, many of my doubts have been removed, my faith strengthened, and my understanding guided; yea, my heart has often been made glad in seeing so clearly unfolded, the immeasurable love of God, and the riches of

grace, in Christ Jesus. These benefits I have received in common with my younger brethren in the ministry in this Province, and who are now, in the Providence and grace of God, in some measure, under my care. And I take this opportunity for myself, and for them, to convey to you the gratitude, which I know they feel for the helps you have provided towards the right understanding of the pure gospel and word of God.

“The Bearer, Mr. Peter Jones, a Chief of the Chip-pe-way nation of Indians, is an itinerant minister, and a Missionary to the tribes of his nation; he is also engaged in translating the Scriptures into the Chip-pe-way tongue: not understanding the Greek, he has derived much help from your Commentary, to which he has continually referred, in rendering the Gospel of St. Matthew, and other portions of the New Testament, into the Indian language. As Mr. Jones is desirous of making his acknowledgments personally, I take the liberty of introducing him to you as a humble Christian, and faithful Minister of Jesus Christ, respectfully requesting you will afford him such counsel and advice as his youth, inexperience, and situation among strangers, may seem to require.

“Brother Jones was among the first converts of the Chip-pe-way station. He soon manifested great concern for his brethren; went out into the wilderness; entered their *Wig-ke-waums*, and taught these wild men of the woods, the way to Heaven, by the Cross of our Lord Jesus Christ. To these, and other labors of our Missionaries among the Indians, the blessing of God, through the Spirit, has been added, and many hundreds of the poor, wandering, ignorant Indians, have been brought to the knowledge of the truth. This glorious work is now spreading through various tribes North and West, affording hopes that many thousands, and many nations, now

in utter darkness, may come to the light of life and be saved. Six tribes of the Chip-pe-ways, and considerable numbers of the Mohawks, have embraced Christianity, many of whom are eminently pious : several have become able and useful teachers of religion ; and are frequently employed by the Missionary Society, on Missions among the wild tribes of the wilderness. In the several bodies who have embraced Christianity, during five years, are numbered about 1,600 souls. Eleven hundred are members of our Societies ; and four hundred Indian children are in the several Mission Schools, one hundred of whom can now read the Word of God.

“ Brother Jones, you will know, has had but few advantages of education, having been almost continually employed since his conversion, in journeys and labors among the Indian tribes ; our English friends will, therefore, not expect too much from him as a speaker in the English, his labors having been principally among his Indian brethren. We believe that brother Jones may derive many advantages in religious and useful knowledge by a visit to the Christian Churches in England. In his coming at this season of the year, we felt desirous that he might be present at the approaching anniversaries, in the month of May. From these Sacred Festivals we hope he may return to his Indian brethren, like the disciples from the Pentecost, declaring the wonderful works of God, which he heard, of many languages, and tongues, and people.

“ He will bring with him portions of the New Testament, which he has translated into Chip-pe-way, and which he will present to the British and Foreign Bible Society, for publication. He will also probably have a work for publication, designed for the use of the Indian Schools : it consists of about 1,500 Indian words, with

their signification in English: this will be valuable to Missionaries and translators.

“ Another object of Brother Jones’s visit is, to solicit donations for the cause of Missions among the Indians in this country. The Missionary Society of the Canada Conference have made great efforts to supply the great and pressing calls for Missions and Schools; but such has been the rapidity of the work, (for in some instances whole tribes have embraced religion in the course of one year,) that the Society is not able to meet all the expenses that the work demands, and beside, vast fields of labor among the tribes of the North, appear to be opening before us. We are, therefore, constrained to let our wants be known, and solicit help from abroad.

“ At this time a whole tribe on the South Shore of Lake Huron, who have lately become Christians, are now calling for a Mission and School, which we have no funds to support. But, venturing on the Providence of God, and the benevolence of his people, we comply with their earnest solicitations, and a school will commence as soon as the ice departs from the lake, which will be in April. There being no road through the wilderness to this tribe for sixty miles, our Missionary will be conveyed in bark canoes by the Indians. He takes with him books, &c., for the school: to instruct them in agriculture, and building cottages, he takes axes, hoes, augurs, chisels, grindstone, &c., &c., &c.; with these he will assist the Indians in building, of the trunks of trees, a room for school and for meetings, and a cabin for himself and the Indian Brother who will act as an interpreter and assistant in the school.

“ With these remarks we now submit our undertaking to the care of Divine Providence, and commend our brother Jones to the Christian confidence and fatherly care

of our English brethren, and remain, with sentiments of respect and esteem,

Rev. and dear Sir,

Your Brother and Fellow-laborer in the

Kingdom and patience of Jesus Christ,

WILLIAM CASE."

" P.S.—Mr. Jones is in company with George Ryerson, Esq., who is the bearer of petitions to the Imperial Parliament on the subject of religious privileges. Brother Ryerson having been a Missionary to the Indians, will afford information relative to the state of the Chip-pe-ways and the other nations, and of the work of religion among them."

In the course of the same month Dr. Clarke addressed the subjoined Letter to a friend on the following important subject:—

" DEAR MRS. WILKINSON,

" THAT your friend is gone safe you have no reason to doubt: he who takes Christ in his heart out of time into the eternal world is sure to meet Christ there !

* * * * *

" In the various places in my Comment wherever I found a Scripture that had been twisted by the *universal Restitutionists*, I took it out of their hands and freed it from this abuse: to these observations I need not add anything else: a more untenable and deceptive tenet has never been promulgated under the sacred name of religion. Were I seriously to attribute two tenets to the

Great Deceiver, it would be these—1st. There is no devil. 2ndly. The never-dying worm will die, and the unquenchable fire will be quenched. By the first all circumspection and watchfulness, &c., are precluded; for why watch against an enemy which does not exist? And by the second all fear of punishment is taken away, and with it the justice of God, the sinfulness of sin, and the atonement of Jesus Christ; for if the fire of hell be only emendatory, the very idea of punishment is destroyed; and as to the Sacrificial Offering for sin, it is totally unnecessary, because this is proposed to be done by the infernal flame! But oh, what an awful risk does that man run in reference to his immortal soul who trusts to a doctrine supported by a puny, ill-defended, and baseless criticism, in matters which concern his eternal salvation or perdition: but the other opinion is already registered, and will not be refuted while the pillars of the everlasting hills endure. As I cannot go into argumentations on the subject at present, I can recommend to your friend, a Tract written by the Rev. Daniel Isaac, which I believe will afford complete satisfaction.

“With love to all your family, and prayers for the eternal welfare of the whole, I am,

Yours affectionately,

ADAM CLARKE.”

The milder weather having arrived, Dr. Clarke lost no time in setting out on his visit of inspection to the Irish Schools, the particulars of which are to be found in his Journal of that period, from which the following copious extracts are made.

“PURPOSING to visit the Irish Schools myself, and yet having to preach at several places previously to my going over to Ireland, I set off on my journey, leaving London *March 24, 1831*; and travelling day and night, I reached *Bruerton* in Staffordshire, where having rested on Saturday, 26th, I proceeded to *Stafford*, and preached on Sunday, 27th, and was afterwards, by Miss E. Birch, promised £50 to help to build a school and chapel at *Port Rush*; and before I left the place she gave me £100 for the schools. May God bless her in body, soul, and substance.

“*March 31.*—I reached *Burslem*, where I was kindly received by *Enoch Wood*, Esq., and family, who conducted me through his very extensive potteries, which he has carried on and improved for a great number of years—his father, and himself afterwards, for nearly a century. One circumstance I heard here is fully worthy of remark:—when the jubilee of his and his amiable spouse’s marriage arrived, all their children and grandchildren presented them with a large and costly silver cup, inscribed with all their names, and made it conjointly an offering on the occasion to their excellent parents; the whole of *Burslem* caught the same feeling, and every window in the town was illuminated; an unqualified declaration this of the great respectability of the family, and of that integrity and public spirit with which they have carried on, for so long a period, so extensive a business.

“*April 1.*—Being *Good Friday*, I preached on the passion, death, and resurrection of Christ, from St. Luke xxiv. 46, 47, ‘*Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead,*’ &c. In twenty minutes after I left the pulpit, being anxious for letters

from my family at home, I threw myself into a coach, and did not halt till I reached Liverpool, where I expected to find some : a journey of nearly four-score miles, not a small work for three-score and ten years !

“ *April 3, Easter Sunday.*—I preached this morning in the new chapel over the River Mersey, at a place called *Woodside*, where they are building a new Liverpool. The chapel was well filled, the attention was deep, and the power of God was present to heal. I afterwards administered the Sacrament of the Lord’s Supper to a large number of communicants. The text was Rom. v. 10, ‘ *For if when we were enemies we were reconciled to God by the death of His Son, much more being reconciled we shall be saved by His life.*’ With this verse I collated verses 6 and 8, which together point out the *natural state* of man, and shew the necessity of the *sacrificial death* of Christ. Man was without strength—ungodly—a sinner—an enemy ; there is nothing in the fallen state of man that is not included in these four words. I waited some days in Liverpool to hear from home, and to get a Companion on my journey, who at length arrived.

“ *April 8.*—In conjunction with my friend F. H. Holdcroft, Esq., I entered the *Chieftain* Steam-packet, at four p. m. ; and this morning, *April 9*, at ten o’clock, landed on the pier at *Belfast*, having completed the passage in seventeen hours. The wind in general was fair, and the sea smooth.

“ *April 10.*—I preached in the chapel at Donegal Square, to a noble congregation, who heard with deep attention and reverence. The text was Rom. xii. 1, 2. ‘ *I beseech you therefore, by the mercies of God, that*

you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service: and be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.' Beginning at the last clause,—(which clause I consider to be the foundation proposition of the Apostle, on which all the preceding exhortation rested)—I treated the whole of this subject in the following manner:—

I. The will of God. The term God, I observed, was generally understood; but to help those who were not accustomed to examine minutely subjects of this kind, I added, that there were attributes commonly acknowledged to belong essentially to this Supreme Being; these are Omnipotence and Infinite Goodness.

1st. *Omnipotence*, or *power* to do all things which are necessary or proper to be done.

2d. *Omniscience*, or *wisdom*, to know how to plan and do all things to the most proper and best effect.

And 3d. *Infinite goodness*, which employs power and knowledge in behalf especially of intelligent beings. If, therefore, this *Omnipotent* Being undertake to defend man, man's weakness can be no reason why he should be overcome, even by the most powerful foes. If *Omniscience* undertake to instruct man, man's ignorance can be no reason why he should be led astray by the cunning or subtlety of any adversary, however wise or artful. But his infinite *goodness* is a reason why man's native badness, deep sinfulness, and utter helplessness, cannot prevent his eternal happiness; as this God has plainly declared himself the friend of man, and 'has so loved the world that he has given his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' Now, although Omnipotence and Omniscience

taken by themselves, give no reason to a sinner why he should believe that God will exert these attributes in his salvation ; yet *infinite goodness* gives the most sovereign reason that it will interest all the other attributes to co-operate in order to effect his salvation.

“ II. But what is the ‘ will of God ’ which we are here called to prove ? Will, is that principle by which we can determine to do, or not to do, what appears to our reason and judgment to be proper or improper to be done, or to be left undone. In man, this principle is often confounded with headstrongness, obstinacy, and stubbornness ; reason and judgment not being considered. Hence, men act without reason, and often indeed contrary to it ; and when asked why they will do such and such things, give for answer, ‘ because they will do so ; ’ thus making their obstinate conduct the reason of itself—which is no reason, but absurdity. But *will*, simply considered, is a mere volition of the mind, implying acquiescence, consent, or determination relative to action ; sometimes even wish, or desire,—*sic volo*, I wish, I will, I consent, I determine to do or not to do ; and all this may subsist in man independently of understanding, judgment, and reason. But in God, *will* implies a determination to act, or not to act, as his infinite reason, understanding, and judgment see proper ; and a thing is proper or improper in the sight of God, as it is good and useful ; or, as it is bad, or destructive, or ruinous.

“ Here the Apostle gives its essential characters :—first, It is the *το αγαθον*, that essentially good principle, the *το ευαρεστον*, that well becoming, well pleasing, or acceptable thing ; secondly, and the *το τελειον*, the complete, the consummating, or perfect thing. Hence, the *will* of God is essentially good, and what is not such, cannot be its object. What is not becoming the dignity,

justice, holiness, and truth of the Deity, cannot be an object of his will ; and what is not complete, and perfective as to its object and end, in relation to what is to be done according to justice, holiness, truth, and goodness, can be no object of the volitions of the Divine mind in relation to man. And it is so demonstrable that such must be the attributes of the will of God, that they are plain to all rational capacities, so that men are called *εις το δοκιμαζειν*, to have the fullest proof, conviction, and practical trial of them,—*That ye may prove what is that good and acceptable, and perfect will of God.* Whatsoever therefore is from, or is accordant to, the will of God, must partake of these three principles :—it must be good in itself,—well pleasing to the perfections of the Divine mind,—and accomplish or perfect the thing on which it is employed.

“ III. Now, as we came from this all-perfect Being, are accountable to, and dependent on Him, we owe the deepest reverence, the highest respect, and the most affectionate and invariable obedience and submission to His will ; or what the Apostle here calls, *λογικην λατρειαν*, a rational service, a worship, which is in its spirit, principles, tendency, and operation, according to reason. But what is reason ? That wondrous principle or faculty with which God has endowed man ; that faculty which causes him to differ from the beasts of the field, the fowls of the air, and the fishes of the sea ! that in which in all general cases, he can distinguish good from evil, right from wrong, the agreement and disagreement of things, what is suitable or unsuitable, what tends to peace and safety, and what produces misery and woe. Reason here is nearly the same as ‘wisdom,—that which looks for and discerns the best end, and pursues it by the use of the best and most suitable means.’ In a word, it is

the candle of the Lord in the mind of man, or it is the true light which lightens every man that comes into the world. But this gift is dispensed in various degrees to man, according to the different power with which God has endowed them; and it is a talent which, faithfully used, will improve to double, treble, or ten times its original sum; for it is not only an incipient power, but a recipient, or a receiver of influence from the Source of light, and is regulated and directed by the operations of the Divine Spirit. It is to this reason in man, that God directs His revelation; and it is by this reason, that man judges of religion, and of all that professes to be a revelation from the God of both worlds; and it is by this that man distinguishes all false religions from the true one, the earthly chaff from the heavenly wheat.

“As religion is prescribed by revelation, and revelation proceeds from the will of God, whatsoever is agreeable to that will, must be that which is prescribed by Revelation: hence Revelation prescribes and enjoins the reasonable service. Revelation and reason have been often placed by injudicious persons in opposition to each other; but, that they should be contrary to each other, is impossible; because they both come from the same Source. Nor can anything in Divine Revelation, or in other words, in the Holy Scriptures, be fairly proved to be contrary to reason; though, as it is a Divine science, Revelation must contain much that is far above the reach of reason. But even these things neither exhibit, enjoin, nor assert anything contrary to pure unsophisticated reason. Reason and common sense ever agree, and are often one and the same thing. Common sense says, ‘As God made, preserves, and provides for us by his grace and providence, so should we love, reverence, and obey Him.’ His Revelation shews the obligations under which we lie to Him,

and points out the worship and service which He requires from us. He who is our Sovereign, has a right to command us, and it is highly reasonable that we should obey Him ; and as it is certain that his Word never prescribes anything that is not for our own advantage, nor proscribes anything, but because it would be injurious to us, hence it is perfectly reasonable that we should ‘ obey Him in all things.’ Thus, then, speaking even generally, the religion prescribed by the Holy Scriptures, is our ‘ reasonable service.’

“ IV. But God particularly points out what that reasonable service implies : viz. ‘ That we present our bodies a living sacrifice, holy, acceptable unto God.’ As the terms in this verse are all sacrificial, that is, taken from the Mosaic law, it is from that law that we are to learn their signification. In all legal institutions for the government of countries and states, there are laws for the punishment of crimes, as well as ordinances which enjoin obedience : for capital offences, there is the punishment of death. God has declared, ‘ The soul that sinneth, it shall die.’ Every sin against God, the Supreme Sovereign, is a capital offence, and consequently the life of every sinner is forfeited to Divine justice. This is what is particularly recognized by the doctrine of sacrifice : the life of an innocent animal taken in the place of a guilty man. God chose to prescribe, and accept this for a season, in order to represent and point out that Lamb of God which was slain, in the Divine purpose, ‘ from the foundation of the world.’ The animal offered in sacrifice was slain, his life’s blood was poured out, and thus life was offered for life, and the death of the victim was considered the redemption price for the life of the sinner, by whom and in whose behalf it was offered. The mode of offering was this :—a male without any kind of blemish, the best of its

kind in the flock, was chosen ; the offerer brought it to the temple, delivered it to the priest, put his hands on its head, confessed his sins over it, and then the priest slew it and poured out its blood before the Lord ; and thus presented, it was a holy sacrifice, and acceptable in God's sight. He received it in reference to its object and its end ; and all being done according to the command of God, the service was considered to be a reasonable service, as it is the highest reason to do what God commands, and as he commands. The sinner, fully and deeply convinced that he is such, first, by faith in the infinite atoning merit of the passion and death of Christ, offers these to God as a sufficient atonement and sacrifice for all his sins ; and as such, God receives it, and blots out his sins, and sends his Holy Spirit to witness with the spirit of this pardoned man, that he has accepted him and brought him into the heavenly family, in token of which that spirit enables him to cry, 'Abba Father,' leaving no doubt upon his mind of the pardon which is now sealed upon his heart.

" Thus redeemed, he becomes himself a sacrifice and offerer ; ' he presents his body unto God a living sacrifice.' As the sacrifice for sin is given wholly to God, so the man who is saved by the blood of the cross, offers himself to his Maker as a living sacrifice ; that is, a sacrifice that is always before the Throne, and is living to God, dedicating himself, the whole man in all his powers and faculties, to serve, obey, honor, and glorify God for ever.

" V. As he is no longer his own master, but is bought with the great price, he feels that he is not his own property, that he is not to do his own will, nor the world's work : he is ' not conformed to the world,' to the vain, wicked customs and manners of an ungodly age ; he is to be ' transformed from it ;' his body, soul, spirit, practices,

objects, aims, and ends, being totally changed. He has new habits and a new form: the exhortation is *μη συσχηματιζεσθε, αλλα μεταμορφουσθε*. This may be an allusion to the case of prisoners coming out of the pit; their 'prison garments' are to be changed: they are to be clothed with clean and new garments; but this is metaphorical; for the garments represent their moral state, and is not literally to be understood; therefore the change consists *τη ανακαινωσει του νοου*, in the 'renewing of the mind,' in a total spiritual change; for they who are in Christ are new creatures:—'Old things are passed away, and behold all things are become new!' and being thus renewed, they are capable of 'proving what is that good, and acceptable, and perfect will of God.'

“ VI. It might reasonably be supposed that, when these great privileges were properly laid before the people, and freely offered to them, they would gladly and eagerly embrace them. But this is not the case. A sinner's heart is alienated from God; he has a carnal mind, and this is enmity to God. It is therefore necessary to use strong arguments and powerful persuasions to induce him to come to God for salvation: therefore the Apostle says, 'I beseech you, brethren, by the mercies of God.' He might have said, 'I command you by the authority of the Sovereign Jehovah; by the penalty of the fiery law that issues from his right hand; by the thunders of his power; by the terrors of his throne; by the flaming fire in which He is shortly to be revealed from heaven, to take vengeance on them that know not the Lord, that are rebels against Him;—this the Apostle might have done, and have penetrated the soul with terror and dismay; but he most graciously addresses himself to the softer passions. He threatens not, but promises; he commands not, but entreats,—'I beseech you, brethren.' I am your flesh and

blood, was once a sinner, like yourselves, against my own soul ; but I turned to God, and he has had mercy upon me : you are my brethren according to the flesh ; return then unto God ; believe in his Christ, and ye shall become his children : and be my brethren, in the Spirit. And the Apostle is not only affectionate in his manner, but deeply so in the motives which he proposes : ‘ I beseech you by the mercies, *δια των οικτιρμων του Θεου*, the tender mercies of God ; such kindnesses and such compassions as the most affectionate fathers shew to their children ; and especially that tender mercy which caused Him to give up his Son to death for the salvation of the souls of men. By these mercies I entreat you to give yourselves to God, that you may be made holy, happy, and glorious, to all eternity, &c.

“ Such was an outline of my Sermon ; and during it, I afterwards learned, a woman who had long been in a state of almost despair, on account of sin, was under this sermon brought fully into the glorious liberty of the children of God.

“ *April 11.*—I set off from *Belfast*, and reached *Antrim*, where I had to preach at seven o’clock. The chapel was full of deeply attentive hearers. I preached from Col. iii. 16 and 17, *Let the word of Christ dwell in you richly,—teaching one another, &c.* The word of Christ, means the doctrine of Christ crucified, purchasing salvation for man, breaking the power, pardoning the guilt, and purifying the soul from the pollution of sin. The present state of Christianity is not creditable to its Author : men are industrious to find out with how little real holiness they can get to heaven ; of the riches of God’s grace they know little ; and of the riches of his in-dwelling spirit

they know nothing. Professors are, alas, in a state of extreme spiritual poverty.

“ *April 12.*—Set off from *Antrim* for *Ballymena* in an open car; thence in another to *Ballymony*; thence to *Coleraine* in a similar conveyance, and endured a piercing cold wind, coming over the hills from the penetrating NE. On my arrival, I got a very pleasing and encouraging account of the Schools that we have endeavored to establish. I found myself greatly wearied with my long journey in these wretched vehicles.

“ *April 13.*—Mr. Holdcroft and myself left *Coleraine* pretty early, in a *jaunting car*, and proceeded to *Port Stuart* and *Port Rush*, in order to see the state of the schools at the latter place. I have scarcely ever seen a sight more lovely: though the children are all miserably poor, and only half clothed, yet they are all quite clean, their hair combed, and even their bare feet and legs clean also. There are four-score children, in about the same proportion of males and females, and all behaving with the utmost decorum, thus strangely changed in their conduct, spirit, and habits; wicked words are no longer heard, and decency of behaviour is everywhere observable: they have not only learned prayers, but also how to use them. The teacher is a man of decent manners, and seems not merely qualified for his work, but his heart is also in it: he loves the children, and the children love and reverence him. I discoursed with some of the principal inhabitants of the place, who bore the strongest testimony to the great good already produced by this school, not solely among the children, but also among their parents. They are at present ill off for a place sufficiently large, and I am struggling hard to get

them a piece of ground on which a chapel and school-house may be erected, and I believe I shall ultimately succeed.

“ O what a pity, and what a most ruinous evil it would have been to have permitted this noble mass of children to have continued in a state of mere nature, worse indeed than the wild asses’ colts; for they were evidently filled or filling with the seeds of every vice, and the deceitfulness of all unrighteousness! They are now brought under teaching and discipline: all learning to read, and improving rapidly; several were acquiring writing, and casting accounts; the eldest were thirteen and fourteen years of age, and but few of them; for the most part, the children were down as low as six or seven years old. Some ladies in the place earnestly begged me to raise up a *female school*, and to bring a proper teacher from England, in order to set the school on a proper plan. I see that female education is exceedingly wanting in Ireland, particularly in reference to cleanliness, industry, order, and œconomy: teaching on these points, they agreed with me, was the great desideratum in Ireland, May God find me out means for *this* farther extension of this institution. When I got back to my lodging, I was much fatigued, having now been two days knocked about in these wretched cars.

“ *April 14.*—We set off again this morning in another of those wretched vehicles termed jaunting cars, to visit the schools in the *Hill Country*, in the upper part of the parish of *Mocosquin*, to a place called *Cashel*, where a school for the poor is just commenced. Here were seventy-five children, about equal numbers of boys and girls, and not one pair of shoes among the whole. Though the school is but recently begun, the children are in fine order, and pro-

mise exceedingly well: they were from ten to four years of age, average perhaps seven. The aspect of the country would almost affright one; the most bleak and wild that can be imagined. Never did Charity sit down in the form of an *instructress* more in her own character than in this waste. The school-house is large, and will easily contain between 200 and 300 people. It was originally intended for a school, but the people are too poor to pay for the education of their children, and there were found no persons of sufficient public spirit or means to patronize it. Thus it has been offered to me for the use of a school, with £11 of debt upon it, and in a bad state of repair through total neglect. I have agreed to take the place, pay the debt, and give £1 10s. to put it in repair, on condition that the school shall have full and quiet possession of it for the term of nineteen years, which the present claimant has in it, without charge of any *rent* or *taxes*. Every Lord's Day it is now full of attentive hearers; for the man we have as teacher, is not only master of the school, but he has a very respectable talent for preaching, and exercises it on the Sabbath morning in exhorting sinners, and edifying believers.

“ My friend Mr. Holdcroft has the gout; but he perseveres in accompanying me. I pity him greatly, especially when in our conveyances. I am anxious about my dear wife, whom I left poorly, and from whom, owing to my migratory operations, I cannot easily hear; this keeps my mind constantly in great anxiety. If I hear she is worse, I will return to her at once, even were I at the earth's end, if return were possible.

“ My visit to this school was wholly unexpected; but I found the greatest order on entering the place, each boy and girl conning its lesson in silence. There were a few boys and girls of ten years of age, the rest varied

from that to four ; and even these infants were diligently employed on the alphabet and syllables. There are 108 now on the books. This school is also about half and half of males and females, mostly Protestants, there being but from eight to ten the children of Popish parents ; the master gave me a good account of the progress of the children, both in moral deportment and learning. The plan of opening the Schools is this :—the day previously to that appointed for the purpose, the children get warning of it, and the parents and children assemble, sometimes in a barn, or if fine, in the open air, under the shelter of a hawthorn hedge. The intense interest of all on these occasions is wonderful, and the gentry offered with zeal and rivalry, land or houses on their estates, in the recesses of the bogs and mountains, scarcely indeed accessible, owing to the bad roads, but still swarming with a vast population of children, who, on announcement, come pouring down the hills ; the parents were all on my right hand, the children on the left, and I then gave them an impressive address for half-an-hour, sang, prayed with and for them, and blessed them. I felt that the whole scene was impressive, and all present appeared deeply interested.

“ In reference to one of these schools, I learned, that the first Sabbath after it was opened, a considerable number of the adult population met the master in the school-house, to whom he read a chapter out of the New Testament, and gave them a warm exhortation, which they heard with deep attention and feeling. The following Sabbath a still greater number attended, and the results from the same course were of like nature with the preceding, but with encreased moral effects. The third Sabbath he met them again in the morning : after the public exhortation, he invited as many as wished to learn the way of God more

perfectly, to tarry that he might give them more personal instruction, particularly adapted to their respective spiritual necessities. Twelve or thirteen persons remained, to whom he spoke pointedly on their lost estate by nature, and the salvation Christ had wrought out for them: they appeared much affected. In the evening the house was so crowded, that the people were obliged to stand upon the seats, and a row between them, and so closely were they packed, that it would have been vain attempting to introduce another individual; notwithstanding which, all was deep and silent attention: some of the principal and influential people present declaring afterwards that 'If they could have such preaching as that, they would never desire any other.' There is no place of worship, except a Roman Catholic Chapel, within three miles of the school-house. One observed, 'Any religious excitement here is extraordinary: for even the Protestants themselves have hitherto been as still as death for ages past.' In this place we have also begun a Sunday-school, which is well attended; last Sabbath there were 104 present; but we are sadly ill-off for want of teachers, as scarcely one is to be found who can teach another: the master's family alone can attend to this school; but there is a blessed prospect that in a short time some of the bigger children of the daily school will be able to instruct the mass on Sunday. God has already wrought wonders in this place.

"*April 15.*—I spent the chief part of this day in writing respecting the schools, and giving information of their progress to my charitable helpers in this benevolent work in England. In the afternoon I took a drive out into the country on a bad car, but which was better horsed than most of them; and made enquiries about the

state of the poor, and the want of education. I find that even where there are schools the general inertness of the people prevails so much, that much good is left undone, which might otherwise be performed. The Irish want method, and it is difficult to teach it them.

“ *April 16.*—Waited this morning on H. Lyle, Esq., the Mayor of *Coleraine*, about a school which he wishes to have established on one of his estates; but on considering the place, I find that we are likely to have a school near it, so that another appears not absolutely necessary; but I shall enquire farther. The Rector of *Ballintoy* has just called upon me, and seems quite willing to give his countenance to the undertaking. I purpose, please God, to go and examine the place next Monday, and see what progress is making in our new building.

“ *April 17.*—The *forty-third* anniversary of my wedding day. I preached this morning the Missionary Sermon in our chapel at *Coleraine*. The text was 2 Pet. iii. 14, 15, ‘ *Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless. And account that the long-suffering of our Lord, is salvation.*’

“ I. The *Doctrine.*—The things which the people looked for were those solemn and awful things which the Apostle had just before mentioned: first, the day of the Lord—the dissolution of all things—the mode in which the dissolution should be effected—the fire that should be used—the reduction of the earth to its primitive elements—those primitive materials not annihilated, but dissolved and refined—the agents, the electric and galvanic fire—the principles of gravity suspended—the dissolution of the

corporeal fabric—the re-edification of the human body—of the microcosm and universe—the analogy between both. The end for which the terrene fabric was built—for the habitation of human beings; for what end the microcosm was built—to be an habitation of God through the Spirit—the earth to be refined, and become the habitation of righteous spirits—the soul to become the habitation of the righteous God.

“ II.—The *Exhortation*.—‘ Be diligent,’ σπουδασατε, think deeply, get into action, be intensely in earnest, put forth all your strength and continue in earnest. Such is the import of the original.—‘ Be found of him in peace.’—As sinners, ye are out of the king’s peace; rebels against his laws and government; the deplorableness of this state; the necessity of re-entering into the King’s favor. Peace, the first effects of justification. ‘ Without spot,’ ασπιλοι, no spot on the garment; i. e. in the outer conduct. ‘ Blameless,’ αμωμητοι, without stain in the soul; shew the long-suffering, μακροθυμιαν, the long mind, God’s continuing to wait to be gracious. While God waits, all may obtain mercy. Arise therefore and seek, while he may be found!

“ *April 18.*—We set off this day to a place called *Croagh*, where the whole youth of a large and populous district have long been, and still are, totally without education, for there is no school existing of any kind for many miles. It had been published in the county that I was expected there this day in order to form a school. When we got within a mile of the place, we saw several squads of children, with their mothers, coming down the hills, and over the moors from all quarters in *radii*, from a mile and a half to two miles, to the school-house, which is little more than half finished, and which is to serve as a center

for the conglomeration of these various masses. As we could not go into this half-built house, we were told that a farmer had prepared a small barn for the accommodation of the children in the mean time. I then proclaimed an adjournment to the barn, which was about half a mile off; and setting off myself, they all filed after me, both the children and their mothers, my companions bringing up the rear. When I got to the place, I addressed the parents out of doors, and laid down the general rules and conditions on which the children were to be admitted, and on which they were to be continued in the school. I then, standing at the barn door, admitted them one by one into the place to the number of 133;—introduced the school-master to the general assembly;—gave his character and qualifications;—specified what sort of teaching the children were to receive;—the discipline under which they were to be brought;—how they were to learn their duty to God, to their parents, and to each other;—how to pray to avoid every evil in word and deed, in spirit, temper and desire;—to be industrious, cleanly, orderly, respectful to their superiors, affectionate to their relatives, kind and obliging to their equals. After a good deal of exhortation, I then proceeded to bring all the children out of the barn, laying my hands upon their heads, and praying to God for his blessing upon them all, delivered them again to their parents to be brought back on the morrow in order to be registered in the school, classified, &c. The children were on the whole really a fine progeny: males and females from fourteen to four years' old. I had travelled fifteen miles to reach this place, and fifteen miles back again, on what is called a jaunting car; and when I reached my inn at night I was sufficiently wearied.

“ I have now two kind companions, Mr. Smith, of

Reddish House, having joined Mr. Holdcroft and myself for a few days. I am certainly much exhausted with my work, especially having to add to it my journeyings, and the mode of their performance; but I feel like Samson, slaying more towards my death than I did in my life; and yet I have no presentiment that I am about to go the way of all flesh. I shall, I believe, be spared to do much more work. Mr. Holdcroft has the gout in both feet; but he is very patient.

"*April 19.*—Visited the school at *Port-Rush*; ninety children present. The place that we have hired, and which is the largest we could get, is not half large enough: I felt much pained on this account; but I cannot tell what way it is to be remedied. I visited Mr. *Bollas*, the gentleman who gave his parlor and adjoining room to commence the school in. He stated most distinctly, that the moral good already produced, is almost beyond credibility. He said, 'that on the Sabbaths especially, the children with their noisy, wicked, and uproarious conduct, were not only a public nuisance, but a public curse. The peaceable people were obliged to drive them off from depredations, by whips and sticks; and that now their voice is not to be heard in the streets, and that order and decorum universally prevail.' This school, on which this moral change has so wonderfully taken place, has scarcely been yet established four months. What hath the Lord wrought! A similar change is fast taking place in the *Cashel* school, and is there pervading the adult population. I have no doubt that the *Croagh* school will be equally blessed of God. Shine forth, O Lord, in thy splendor!

"*April 20.*—I have written a letter to the agent of Lord

Mark Kerr, to grant us a plot of ground, to build a chapel and school-house on; and a plan is already projected for a building to answer the double purpose of a place in which to instruct the children, and also their parents: the port in this place is undergoing a thorough state of improvement, and the population is encreasing rapidly. Before the present time, there was neither school, nor any place of public worship: I hope, by the mercy of God, we shall soon have both.

“*April 21.*—I preached this evening at six in *Port-Stuart*: the congregation was large, and yet select; and there was deep attention while I enforced the Apostle’s exhortation, 1 Thess. v. 16, 17, 18, *Rejoice evermore*;—be invariably happy. *Pray without ceasing*;—continually feel your dependent state. *In every thing give thanks*;—let gratitude ever rule your hearts. *This is the will of God in Christ Jesus concerning you*;—it is *His will* that you should be holy, without which you cannot be happy;—it is *His will* that you should feel dependence on Him; and therefore you should pray, for prayer is the language of dependence. It is *His will* that you should constantly live in the spirit of *obedience*; and, therefore, *He wills* that you should be thankful: he who feels his obligations, will be grateful for his mercies; and he who is grateful for the mercies he has received, will ever testify his gratitude by the *obedience* of his *life*. But this is *His will in Christ Jesus*;—you could neither *rejoice*, *pray*, nor be *grateful*, had you not been by Christ brought into this state of salvation. His life was laid down as an atonement for your sins; and sin is the cause of all human misery. Christ, by the sacrificial offering of Himself, has procured our reconciliation to God;—grace to break the power of sin;—to pardon the guilt of sin;—and to purify

from its pollution: through Him, therefore, we come unto the Father, get a complete restoration to the divine image, and, consequently, both a preparation for glory, and a right to the inheritance among the saints in light. Therefore, to be uninterruptedly happy in God—to feel constantly dependent upon Him by faith and prayer—and to have the heart ever filled with gratitude, and the life with obedience,—is *the will of God in Christ Jesus concerning us.*

“I returned to *Coleraine* after preaching, and took cold: I feel that I am in a poor state of health: I have travelled too much, and labored too hard; and though my *spirit* was equal to both, my body has failed in all.

“*April 22.*—Though much indisposed, I had a long conversation with the Rev. Mr. Harpur and Mr. Moffit, the Missionary, relative to the most necessitous places for schools: by examining the county, we found several places in a most deplorable state: three of these I immediately selected, and commissioned the above two gentlemen to take a car, and go and reconnoitre them; but before they went, I examined my list of teachers to select the most proper, and we found three persons for the three places, on each of whom I have every reason to depend.

“I have just met the mayor, who has an estate in a very wild part of the country, but too far from *Croagh*, for the poor children to attend the school in that place: he entreated me to send him a proper teacher, and he would give him land, and provide a school-house. Knowing the call to be truly necessitous, I told his worship, that so soon as a place was prepared, I would send a properly qualified master, and the poor should have teaching gratis. At this information he appeared highly gratified.

“*April 23.*—My messengers returned last night, having over-run a great length and breadth of country; following first the river *Bann*, up by *Kilrea* to *Portglenone*, and penetrating the county towards *Maghera*, *Swateragh*, *Garvagh*, and among the hills back to *Coleraine*. In all directions a number of obstacles presented themselves. Education was found scarce and inefficient: but as my plan is to establish no school where it is attempted on any scale, ever so limited, by other persons, of course I was hampered: and though I am satisfied that this is in a general principle a wise regulation; yet there are cases I have met with, where I have had great reason to regret that I am thus bound: besides, where the people are called to pay for their children's education, they do not send them to the school, being utterly unable to defray the expense. My plan would relieve such places, as it affords extensive education without any kind of charge. I went through the market to-day, not only to see the different wares, but also the manner of carrying on business: butter, cheese, potatoes, and some other matters of inferior necessity, might be had: the former, which are the staple of Ireland, in sufficient plenty, and not dear: stalls for hardware and haberdashery, and also prints, calicoes, cambrics, some under shelter, but others exposed on the ground with only a coarse cloth under them: everywhere there appeared that kind of simplicity, which verged on carelessness, and through all, a total want of order, œconomy, and cleanliness: a better education for females, would, in time, correct these evils.

“*April 24.*—Preached this morning at the Methodist Chapel, to, as usual, a crowded and attentive congregation, from Acts ii. 42, *They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of*

bread, and in prayers. I threw this verse into propositions.

“ I. All systems of religion have their first principles or doctrines : doctrine, is teaching ; and teaching, or the matter taught, doctrine, refers to facts which it is the business of doctrine to explain.

“ II. At the head of all facts stands God, the fountain of being and of activity : all systems of religion acknowledge such a being, and the Christian religion acknowledges the true God.

“ III. On the doctrines or teaching of Christianity, the *Fellowship* called the *Church of Christ*, or the spiritual members of His mystical body, are formed.

“ IV. Such communities have certain rites or ceremonies, which keep the original facts in remembrance, and indicate the spirit of the system : the Christian system, has Baptism, and the Holy Eucharist, called here the *breaking of bread*, as its indicative and commemorative rites.

“ V. To preserve the spirit of the institution, and keep it in connection with Him who is its author, prayer is necessary ; prayer for grace to hold what we have, and to gain what we want.

“ 1st. *The Apostle's doctrine* :—this is to be sought for not in our creeds, or confessions of faith, nor indiscriminately in the New Testament, but in the chapter out of which the Text is taken. *Peter* is the apostle who teaches the multitudes in this place ; and it is in the doctrine that he taught on this occasion, by which the 3,000 were converted, that these converts are said to have continued steadfast. Now the doctrines taught here are the following :—1st. The general influence of the Holy Spirit on the souls of men, to bring about the spiritual kingdom of Christ upon the earth : this God had intended

from the beginning, and had declared it by his Prophets, by Joel, ii. 28, 29, eight hundred years before, which the Apostle here quotes; also by Isaiah, xlv. 3, 700 years before; and by Ezek., xxxvi. 25, 26, 27, 600 years before. This is the first point of the Apostle's doctrine; see verses 16, 17, 18.

“ 2dly, The doctrine of *general redemption*, verse 21, which should be the consequence of this out-pouring of the Divine Spirit:—‘*Whosoever shall call on the name of the Lord, shall be saved.*’

“ 3dly, The *vicarious death of Christ*, verse 23.—Who was delivered up to death for the sins of men.

“ 4thly, *His resurrection*, verse 24—28.—That being the proof that he had not died as a malefactor, but as a sacrifice; and that the end for which he died was accomplished.

“ 5thly, *Christ's intercession*, verse 33.—For the Apostle states him as being raised to the right hand of God, and as having, by his intercession, received of the Father the promise of the Holy Ghost, i. e. that which had just now been poured out upon them all, and by which 3000 were now on the eve of being converted. See verse 41.

“ 6thly, *Repentance*:—*Repent every one of you*, verse 38.

“ 7thly, *Baptism*:—i. e. Without which they could not be saved.

“ 8thly, *The remission of sins*:—It was in reference *εις αφεσιν αμαρτιων*, in order to the remission, or removal of sins, that they were to repent and to be baptized, verse 38.

“ 9thly, A ninth doctrine which he preached on this occasion was, that those who repented, &c., should receive the Holy Ghost, verses 38 and 39;—to purify their hearts,

and make them fit habitations for God; and thus the spiritual kingdom would be completely restored.

“ 10thly, Jesus, proclaimed in his three-fold offices,—Prophet, Priest, and King; or, Jesus, Lord, and Christ. These were the doctrines preached by the Apostles, and received by the people, and by which they were saved, and in which they remained steadfast.

“ II.—As doctrine, or teaching, concerning God and the souls of men, lies at the foundation of all religion, so fellowship, or communion, is built on the doctrines. Those who heard the doctrines, were convinced of the truth,—saw the necessity of the redemption that is in Jesus,—gave up their sins and sinful companions,—associated with those who were like-minded with themselves; and thus was formed the ‘communion of saints,’ or what was afterwards called the ‘Church of Christ;’—and here, *κοινωνια των Αποστολων*, the ‘fellowship of the Apostles;’ all having now by faith in Christ Jesus, become one in Him; equally members in His mystical body, and heirs together of the grace of life.

“ III.—This ‘fellowship’ was marked and distinguished by certain rites and usages, as continual memorials and testimonials of the facts of Christ’s incarnation, death, resurrection, &c., which form the ground-work of the religion preached by the Apostles. The rites of the Christian are only two, and to both of these the Apostle refers,—viz., ‘*Baptism*’ and the ‘*Eucharist*;’ the former mentioned, verse 38; the latter in the text, ‘They steadfastly continued, *τη κλασει του αρτου*, *in the breaking of the bread*,—that is, eating bread and drinking wine in commemoration of the death of Christ for them. Now these two observances are like two monumental pillars, reared to memorialize the great facts of Christianity, particularly

the passion and death of Christ; and for this purpose, the Eucharist was specially instituted by Christ himself; for its observance was to shew forth His death till he should 'come again,' that is, to judge the quick and the dead. The argument drawn from Mr. Leslie's 'Easy Method with the Deists,' shews, 'that when any facts are said to have taken place in any distant time, they have been attested at that time by monumental observances, or by the continual repetition of rites then instituted; and which by the same kind of people, attesting in their turn the same facts, are still preserved and observed; thus affording the highest and most incontestible evidence of the truth of the facts themselves. Such are Baptism and the Lord's Supper, in reference to the inexpugnable facts and truth of the Christian religion.'

"IV.—That every Divine institution may be kept up to its utmost spirit and usefulness, it is necessary that the Divine energy should ever be in action; and that it may be so, it must be sought by humble and fervent supplication: of this, these converts were duly apprised; and hence it is said here, 'They continued in prayers,'—prayers for power to 'hold fast' the truth they had credited, to grow in the grace which they had received, and to persevere to the end of life. In reference to all these things they are said to have continued steadfastly,—*Ἦσαν δὲ προσκαρτεροῦντες*, they were head and heart in them, keeping as it were, watch and ward: they continued in the truth, grew in grace, persevered unto death; and this glorious testimony concerning them is registered in the book of life. From all we have seen, we gather these facts:—

"1st, That the people gladly received the truth.

"2ndly, That they joined together in religious fellowship.

"3rdly, That they shewed forth our Lord's death, by receiving the sacrament of his last supper; and that,

“ 4thly, They continued instant in prayer : and hence was argued the necessity of praying for an effusion of the Divine Spirit, in order to the revival of religion in themselves, and in the world.

“ *April 25.*—Some friends who had been discussing the subject among themselves, asked my opinion, ‘ Which among all the different kinds of animal food, was the most nutritive to man :—of quadrupedes, whether the ox, the cow, the sheep, the lamb, or the swine ?—of fowls, the hen, the chicken, the goose, the turkey, the duck, or the pigeon ? and of fowls in general, whether the wild or the tame ?—of fish, whether those of the sea or of the fresh water : and of the latter, whether the trout, the eel, or the salmon ?—of the sea, whether the cod, skate, haddock, whiting, herring, or pilchard ? and among the flat fish, whether the turbot, halibut, brill, fluke, plaice, or the sole ?’ To which inquiries I answered, Different constitutions, and persons in different states of imperfect health, require different aliments. A person of robust constitution, much employed in the open air, can thrive on any kind of aliment, the health and strength being more concerned in the quantity, than the quality of the food ; and their dispositions, habits, and general character, generally accord with the grossness of their aliment. A man of gentle manners, and of tenderly affectionate dispositions, was never known to live on bull beef, or full-fed hog. On the other hand, persons of a delicate habit, living in large cities or towns, and obliged to a sedentary state of life, can never enjoy good health, and are not capable of digesting that kind of food which would afford most nourishment. Whatever can be the most easily assimilated to the body to be nourished, is the best for them ; the digestive powers being feeble, the sto-

mach should have as little as possible to do ; the food, therefore, of whatever kind, should be as ready as may be, to be absorbed by the lacteal vessels, that it may be speedily conveyed to the blood for the nourishment of the system. The food of the strong man would soon kill an invalid, such could not digest it ; and on the food suitable to these, the strong man would speedily perish.

“ As *Gelatine* is probably the principle of animal nutrition, whatever contains the greatest proportion of this principle connected with animal fibre, and is found by experience to be the most easily extracted, must be the most nutritive, especially to feeble or frail constitutions, and *vice versa* ; but even this principle must be admitted with modifications, for there are certain other matters which enter into the composition of animal bodies besides *gelatine*, though not in such large proportions ; such as *alkuline* substances, and such aliments as contain it, must be wholly excluded. But I must on these points stop, as I am not writing a dissertation on aliments, or a treatise on health or therapeutics ; but merely giving an opinion proposed to me in the way of general question : and to return to it, I would say, and lay it down as a general maxim, that the flesh of full-grown animals is the best, because the fibre has acquired its natural solidity and perfection, and the juices are sufficiently elaborated and exalted : and it is from such fibres and fluids that those of the bodies to be nourished are to be recruited and supported. I do not recommend *old* animals, in which the fibre is become too rigid, and the fluids too *acrid* to administer proper, healthy, and ready nutriment ; no more than I recommend their young, because neither the fibre nor the *gelatine* are sufficiently perfected to yield a sufficiently exalted and wholesome aliment ; but I would recommend *full-grown* animals, because in these both the fibre and

fluid are matured. Again, as because whatever we eat must be digested and assimilated to our own substance, in order that it may be proper nourishment for us; so the nearer it approaches in its nature to ours, the more apt and ready is it for our nourishment.

“ There is such a difference between the flesh of *fish* and that of human bodies, that were it not for the quantity of *gelatine* they contain, I am inclined to think it would be very inadequate, if not altogether unfit, aliment for man; but the gelatine of fish is little more than a fine mucilage; and though it be very wholesome, yet it does not afford a sufficiency of nourishment for the laborer; hence the common sense and experience of men teach them to unite certain portions of the flesh of quadrupedes with that of fish, thus supplying a mucilaginous matter, which assists in digesting the more solid and nutritive substance taken from the quadrupede.

“ The flesh of fowls, also, is dissimilar to that of man, and it requires a considerable effort of nature to produce that chemical action, by which the change is made from the one into the other, and consequently it is not the aptest nutriment for the human body. After long experience, and the fullest investigation of the subject, it is amply ascertained that the flesh of the ox and of the sheep are the most digestible, and the most nourishing, and, consequently, the most proper food for man.

“ In the beginning of the world, man lived on the produce of the earth, and the life of the beast was not required for the support of his life; for Adam and his posterity lived on the herb of the field. This state of things existed for upwards of 1600 years; but after the flood, man had a divine permission to eat animal food in these words,—*Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things,*

Gen. ix. 3. This was the first grant of animal food, and it was given because the state of man after the flood was greatly deteriorated, and this additional nourishment became necessary. That this grant was necessary, not only the permission was proof, in consequence of the abridged state of the life of man, but other facts might be adduced in support of its utility and necessity; for, those who live on vegetables only,—such as the Asiatics, who thus subsist in whole nations, (but they have neither the physical nor mental vigor of those who live on animal food,) and those in Europe who affect to live thus,—are invalid in their whole texture, not above half men, and not capable of performing half a man's functions. I have seen several proofs of this fact.

“The *beeve kind*, which are the most wholesome of all quadrupedes, and liable to the fewest diseases, and whose flesh is nearest akin to that of man, is the most proper for his nourishment. The *sheep* of mature age, and free from disease, is nutritive; the *hog* is generally a healthy animal, but feeds coarsely, and is principally composed of grossly fibrous fat, which is difficult of digestion, and fit only for those whose labor lies in the open air, especially in agricultural pursuits. The flesh of the *goose* is good and nutritive, but it is often rendered indigestible by the absurd method of cooking, especially in respect to the foetid matter with which it is stuffed; it feeds as cleanly as the *ox*, and its flesh is nearly as nutritive. The flesh of the turkey is wholesome, and it feeds as cleanly as the goose. The *duck* is a gross feeder, and its flesh is not easy of digestion. The hen is a less cleanly feeder than is supposed: *young pigeons* are as wholesome as *young rooks*; both of them are best left untouched. *Wild fowl* is more digestible and nutritive than *tame* of the same species; the like may be said of beasts generally, wild

and tame, the former are better for man's use than the latter.

“ Perhaps on the whole *sea fish* are more wholesome than those of the fresh water: *cod* and *ling*, in their proper seasons, and carefully dried, without having their gelatine dissolved and destroyed by too much salting, are very nutritive. *Salmon*, which belongs equally to the sea and to the river, is, when of due age, excellent; but the young salmon or grawl is neither wholesome nor delicate. What has been said of the *cod* and *ling*, may be said also of the *herring* and *pilchard*; they are excellent when fresh, but are generally ruined by too much salting and pressing; the poor feed on them, but they are to be pitied: for in the state in which they are generally sold they are unwholesome, and of them it may be said, ‘God sends the meat, but the cooks come from another quarter.’ The *mackarel* is never good except when fresh from the sea, and in this state it is not eaten in London. *Flat-fish* are in general wholesome; and the larger, such as the *turbot*, *halibut*, and *brill*, are highly prized. The fresh *sole*, when of proper size, is deservedly esteemed; and the *ray* is excellent. Crustaceous fish, such as *lobsters*, *crabs*, *crawfish*, &c., are in much use, but are not easily digested. The list of alimentary shell-fish is not large: the oyster, when in season, is the best, especially if eaten uncooked, in incipient colds.

“ Such is my opinion, judgment, and experience, as far as relates to the question proposed to me on this subject.

“ In the course of the day I rode several miles into the wild, mountainous, heather country, to form a school for poor children in the parish of *Billy*. The children were assembled in the Methodist chapel; their mothers were on the one side and the children on the other; seve-

ral of the fathers were present, but the most part of them were employed in their agricultural pursuits. The day, though dry, was stormy, and being much exposed in the open outside jaunting car, one of the humblest manufacture I have yet met with, I was much affected with the wind, dust, and unavoidable fatigue of the way and the vehicle. It was an affecting sight to see so many parents come forward to give up their children to be instructed; and to see the poor children willingly come forward to put themselves under wholesome discipline! The number of children was 127, on none of which was there either shoe or stocking. After praying with them, and giving them my blessing, I resumed my car; but owing to a very kind note received from Dr. Trail, begging me to give him a call on my return, I took that way, and was received by himself and lady with every civility. I found a gentleman there with a *Spurzheim head* on a table, who appeared to have been giving lectures to the lady: he however almost immediately retired, and then we entered into conversation. The lady, who was sitting rather at a distance, took an early opportunity of shortening it one-half nearer to me, most evidently with a design to reconnoitre my head, at which she looked with great and apparently interested attention. I gave her full opportunity of doing so; what she made out of it, I cannot tell. I shortly resumed my car with my companions, and we got back to *Coleraine* much distressed with the wildness and turbulence of the weather.

“*April 26.*—A gentle rain began to fall last evening, and continued during the whole night, which has effectually laid the dust and the wind: it will also be a great blessing to the lately sown seeds, for the ground was become very dry, and the young sprouting grain required the moisture

which it has now received. The good Providence of God is at all times watchful : He giveth rain in due season.

“ We drove this morning to a place called *the Diamond*, on the road between *Coleraine* and *Garvagh*, and about two miles and a-half from the latter place, in order to form a School, the place being wholly destitute of any kind of teaching. Having been detained in the morning before setting out, with the calls and importunities of poor people, and afterwards by a lazy good-for-nothing horse, we did not arrive at the place till nearly an hour after the appointed time, and then several children and their parents, supposing that we should not come, had returned home. However, about four-score children remained, most of them accompanied by their mothers ; and to them I delivered an address of about half-an-hour long : the parents heard with attention, and all the children’s eyes were fixed on me, scarcely moving from my face. The master I had appointed to the School, I had brought with me, and the requisite elementary books. The beginning appeared fair and auspicious ; and rugged as their hills and country are, the soil seemed to be the land of promise. We left the master beginning the work of arrangement, and taking account of the children’s names, &c. After having warmly exhorted both old and young, I prayed with, and commended them to God, and returned to *Coleraine*. At this *Diamond* School there is reason to believe that there will be 200 children ; but we must make here either two schools, or found another in one of the neighboring villages. A man who has built a school-house offered it to me, with the children all gathered together ; but as he is a person not calculated to improve the village by visiting, instructing, exhorting, and praying with the people, which it is our plan to combine with the instructing of the youth, I was obliged to decline his offer. Persons

appeared also from a place called *Sconce*, where there is a very great want of schools; but a fear lest I should begin to build, and not be able to finish, has caused me to hesitate. The places still earnestly praying for assistance in the establishment of schools are *Lislea*, *Sconce*, *Mayoghill*, and *Gorry's Flush*, in each of which 100 children may be considered as being totally without the means of education.

“ *Port Stuart, April 27.*—Being almost worn out with continual travelling and labor, and being in indifferent health, I purpose to spend this day in the sea breezes: but I feel that one day can advantage me but little. I must have rest, and in order to this I must retire from the scene of labor. My youthful days were spent in labor; my manhood in hard and incessant toil; and now my old age is consuming fast away in travail and care; and where care is unavoidably crowned by anxiety, the taper of life must soon sink in its socket. An active mind will ever say, ‘Better wear out than rust out;’ but there is a difference between wear out, and grind out; the one implies regular though continual labor, the other extra employment and violent exercise. When I look back upon my three-score and ten years, I must say I find little wearing, all has been grinding with me: strong attrition has acted on every part, and my candle has been lighted at both ends. Under the blessing of God, I have been the former of my own fortune. I have never been importunate for wealth or favor: I have not been troublesome to any: I have not eaten my bread for nought; nor have I eaten my morsel alone. Often have the necessities of others fallen upon me, and strangely has God supported me under them. The Lord knoweth the way that I take, and when He hath tried me, I shall come

forth as gold : only speak Thou the word, and thy servant shall live !

“ *April 28.*—I have returned to Coleraine, and as I could not rest, I rose at four this morning, weary, indisposed, and sleepless ; and having many important letters to write, must spend the day in an employment seldom profitable to the writer. Formerly, I could bear much cold in my head, but now a very little affects me : I could ill preach out of doors now, though the last time I was officially in Ireland, I preached often abroad, and in one week not less than four times ; but though my head, through old age, has lost much of its once thick covering, yet I am thankful to God that I am thus far saved from the necessity of submitting to, shall I call it, *the disgrace* of ladies and gentlemen, the false covering of human hair, whether plucked from the peaceful dead, — exhumed by the fell resurrection men, — cropped from the skull of the robber on the high seas, who has been gibbeted for the terror of his country, — shorne from the head of the murderer, lately hanged, and whose body has been delivered to the surgeons, — or clipped by the field plunderer from the heads of the French, Austrians, Hessians, Russians, Turks, and infidels ; for, in hair obtained from all such *sculls* do the ladies of England and Ireland, as well as the gentlemen of both countries, dress their heads. Do the ladies ever reflect whence their wigs come ? When I was a little boy in the last century, all wore their own hair, of whatever hue, and to all, that hair was an ornament.

“ *April 29.*—Went to-day to *Port Stuart*, to see John Cromie, Esq., who is just returned from England, where he has been for some time. The first thing he did, was

to visit each of his tenants in the *Port*, going into every house, and enquiring after the health and prosperity of each person. When these domiciliary visits were paid, he mounted his horse, and rode to those more distant, for the like purpose, and all this before he ate a morsel of food in his own house: a more amiable man, a more gentle, humane, and excellent spirit, I think I have never met with: his conduct to his tenants and dependants brought to my mind, and seemed fully to exemplify that which one of old gave of himself; and of himself, too, when under the influence of a spirit that was as incapable of boasting, as it was of speaking anything contrary to truth:—‘*I delivered the poor that cried, and the fatherless, and him that had no helper: the blessing of him that was ready to perish came upon me, and I caused the widow’s heart to sing for joy: I was eyes to the blind, and feet was I to the lame. I was a father to the poor: and the cause I knew not, I searched out.—I chose out their way, and sat chief, and dwelt as a king in the army, as one that comforteth the mourners.*’ Job xxix. 12—25. Such a character is John Cromie, as I have accurately known from personal observation, and from general and unvarying report. If the gentry of Ireland acted like this man, faction, rapine, and rebellion would soon disappear from all parts of this poor degraded land. I dined with him and his brother-in-law, *Hugh Lyle*, Esq., the present worthy Mayor of Coleraine. The conversation was, as it always is at his table, religious and scientific. There are several things in this gentleman’s spirit and conduct I can profitably copy: I desire to learn something from all, and to live for the MANY! My old maxim seldom fails me;—to make it a point to learn something from every person with whom I am called at any time to associate. I watch for such opportunities; and whenever any conver-

sation takes place where the speakers have occasion to call up anything in which character or self-interest is concerned—anything where party or politics have an interest,—there the speakers speak in character, and the depth of the mind, and the state of the heart, may be often correctly ascertained, and some point of useful knowledge gained, not only in reference to the subject itself, but to the spirit and temper in which it is defended or opposed.

“ *April 30.*—We left this morning for *Tobercarr*, a place about fifteen Irish miles from *Coleraine*, to found a school in that neighborhood. A great part of the way lay on the same road as that which leads to *Croagh*, but after about nine or ten miles it diverged to the right, and led through one of the roughest, most miserable, most poverty-stricken countries I have ever seen; but notwithstanding all this, the whole country is very populous, little wretched hamlets appearing everywhere along the road, and full of inhabitants. I had appointed the children to meet me at eleven o’clock, at the place where the school-house is to be erected, and where we have now a temporary place. This was the longest and most fatiguing journey I have yet had. We walked and rode, according as the horse’s strength could supply the power of progression; and the hills, bogs, &c., shewed the necessity of our temporary detachment from our vehicle; yet notwithstanding all our endeavors, we were nearly an hour after our time at the place. The people were punctual, and in the present case, the fathers, as well as the mothers, and many of the surrounding neighbors, accompanied the children. As they could see us on our distant approach, and a long time before we could reach them, (owing to the badness of the road,) expectation

was kept up. When we got to the place, we found the poor ragged people as anxious to see, as to hear. I had the school-master with me, and the elementary books. The teacher is a decent young man of good appearance, and rather genteel manners, and well educated for the purpose; for 'I have not employed one rustic in this business. We proceeded to the house; but I at once perceived it would be of no use to attempt to enter. What could I do? Though the day was fair, yet there was a keen NE wind. I could not ask God to change its direction, or moderate its influence; but I could ask Him to strengthen me to bear it; so I immediately proclaimed an adjournment to the field; took the advantage of a stone fence, behind which there was a thorn hedge, and told the children to come all as close to me as they could. I made the girls take one side, and the boys the other, and the parents and neighbors to form the outer part of the semicircle enclosing the children; and all facing me. Then for about fifty minutes, I poured out my heart with what knowledge I had necessary for the subject, and I was listened to with such attention, especially on the part of the children, as I never before witnessed. This was remarked by my companions and friends; and indeed they expressed themselves as never before so deeply affected with any spectacle, as they were on this occasion. Not a child took its eye off me the whole of the time I was speaking; and any person from the appearance of their faces, and the working of their little muscles, and alternate glance, and condensed look of their eyes, would assert that they perfectly understood everything that was said. I gave the teacher a charge before them relative to the moral education of the children, and the parents and people a charge relative to that kindness and respect with which they should treat him; during which, poor fellow! he was quite overcome.

When I had done what I could, I ended ; but not before ; and then proceeded to admit the children, the issue of which was 108, from five to seventeen years of age, several of the latter, and nearly an equal proportion of both sexes ! It was an affecting spectacle to see young women and young men coming forward to beg the benefit of being taught to read ! The sight affected me not a little ; and now while recollecting the scene, in order to describe it on paper, my heart affects my eye, and the fountains of my head are broken up.

“ Having finished this service, and solemnly commended them all to God, we remounted our car ; and as we found that it would be impossible to regain *Coleraine* this day, and the nearest place where we could find a lodging was *Ballycastle*, we directed our course that way. In some places the road was nearly impassable ; and as at length the strength both of man and horse began to fail, we were obliged to stop on the open road without any kind of shelter, to eat some almost stone-hard ship-biscuit and some eggs that we had brought with us, boiled as far as the action of fire and water could reach. Thus we gained a little strength to prosecute the remaining part of our journey ; and at length we, through mercy, got safe to *Ballycastle*.

“ *May 1.*—On our arrival we stopped at the only inn the town possessed ; and which, as it was undergoing a thorough repair, was sufficiently out of order. We slept as well as we could, and rose this morning in good time, having but slight inducement to lie longer than necessary. The Methodists, who have a nice little society here, speedily had information of my arrival ; and having got some skeleton placards, with blanks left to be filled up, as occasion might require, they posted some on the present occa-

sion, appointing me to preach for the benefit of the Missions. The congregation was exceedingly attentive, and I felt much power while speaking to them from 1 Tim. i. 15. There were proofs present, and not equivocal, that the power of God was present to heal. After preaching, and getting a slight repast at the inn, we resumed our car; and after several hours of jumping and jolting, we got to Coleraine sufficiently fatigued. I thank Thee, my God, that thy hand has been upon me for good!

“*May 2.*—I am come down to-day to visit my own house, which I purchased the first day of May, 1830, and which is not yet completed, and perhaps scarcely ever would be but under my own eye; so that the proverb still holds good, *Oculus Magistri saginat equum*. Even religious people often act with so much want of consideration, that it would appear as if they had not a sufficient tenderness of conscience; and though people of the world have no clear insight into their own short-comings, yet they easily discover whatever is amiss in professors of religion; and they are our monitors, and we should learn from them, though the malevolence of their criticism may itself be sufficiently evident.

“An excessive shower fell this evening, and seemed to wash everything before it. It has penetrated my new house, and proved how far it is from being staunch; but by it we are enabled to see the better what is wanting to its comfortable completion. At the earnest invitation of Mr. Cromie, my friend Mr. Holdcroft and myself went to his house to sleep.

“*May 3.*—A cold, dry, overcast morning, the wind NW., with a pretty sharp breeze, and the sky apparently much disturbed. We went into *Coleraine*. On returning,

we had strangely broken our lynch pin, and the wheel flew off, so we were all neatly ejected on the road. The wheel when clear of the axle, fell against the side of the car. My back came in contact with it, and by the force, turned the wheel over upon the road. My clothes were, however, more injured than my flesh, though it did not entirely escape. The boy who drove had a little of the skin of his leg ruffled; but, thank God! we, none of us, suffered harm. The car was a long time before it could be re-adjusted, so my friend and I walked on to Coleraine, 3 miles, which was the greatest inconvenience we sustained.

“ *May 4.*—The sun rose beautifully this morning; the sea very calm. I walked out a good deal, and superintended the workmen who are finishing some jobs to the house. Unless I overlook them, nothing is done. They will work a day, or a day and a-half, and then they are off for double the length of time: there is no north in them; I am weary of them. I watched the sun set in the sea, just beyond *Innishowen*: he sank most beautifully, and with a dazzling and burning lustre.

“ *May 7.*—The day dry, but cold. There is an odd kind of a good-natured woman lives next door to my house, who speaks broad Scotch: she went lately to hear me preach, and came away extremely offended, expressing herself thus: ‘I’ll ne’er gang to hear Doctur Clairk mair; he sais that a’ the folks is sinners! Vera pretty indeed! I’ll na hear him; I’d gae fowr mile sunner.’ To-day, coming past my door, she unfortunately struck her bare foot against the hall-door stone, on which she exclaimed, ‘Deel taak the Methodists! I hae cut me tae against the stane o’ Doctur Clairk’s dower; nevertheless its no

Doctur Clairk himsel that I meen. He's ben lang awa' ower the watur, an' he's keepit his ain tung, an they sai it's coast him muckle pains to dae sae ; but there's chaps that gang ower the watur for twa or three days, an' they cume back sae Anglified, that ye canna tell what they sai ; I dinna like them !' Now this poor woman, is a pattern of industry, and careful attention to her children's welfare ; but what an odd association have we here : a curse on the Methodists, because she had cut her toe at Dr. Clarke's door—that Dr. Clarke is a Methodist—she cut her toe against a stone at his door—this stone therefore must be a Methodist stone, for it lies at the door of a Methodist—then, ' Deel taak the Methodists' for having Methodist stones at their doors, against which poor people break their toes ! So the proverb applies in more than one case, *Delirant Reges, plectuntur Achivi*, ' One sins, and another suffers for it.'

" Had some useful conversation with Mr. Cromie, and my friend Holdcroft, before we went to bed : it was on the mystery of Divine Providence in the nutrition of the animal system. They are wise, intelligent men ; and they who walk with wise men, shall be wise. The giver and receiver are both thereby edified. On this subject I was much at home. I consider the mystery, I acknowledge it, and adore the Divine Operator.

" *May 8.*—I was to have preached this morning in the Methodist chapel ; but it was quite too small, and they soon brought me word that the Presbyterian meeting-house was open, and at my service. I went thither, and spoke strong, plain, and, I trust, convincing words, from Psalm xxxii. 1 and 2, *Blessed is he whose transgression is forgiven, whose sin is covered : blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit*

there is no guile. There was nothing peculiar in the management of this text. I shewed that transgression, sin, iniquity, and guile, were expressions which shewed the whole sinfulness of sin; and that forgiving, covering, not imputing, and taking away, expressed those acts by which the soul was redeemed from all the power, guilt, and pollution of all sin; and that his blessedness was great who was made a partaker of all those saving acts. אַשְׁרֵי *ashrey*, Oh! the blessedness! It is indescribably great. I collated the passage with Rom. iv. 6—8; and shewed that these acts came through the blood and merit of the Lord Jesus Christ; and from them I drew the doctrine of *justification by faith*.

“*May 9.—Port-Stuart.*—A splendid morning, beautiful beyond praise! The wind south, the sea calm, its surface just undulating, and the various promontories well enlightened by the rising sun, and the noble Deucalionian ocean tempting the beholder to a sea voyage!

“I have amused myself with the mode of the salmon fishery. In fishing for salmon in the sea, a net is attached to the shore, and the other end of it carried straight out into the sea, sunk at the bottom with leads, and supported at the top with corks. A boat is moored to an anchor at the sea-end of the net, to which the hawser of the boat is attached. A man stands at the prow of the boat, looking down into the water to observe the fish, which, coasting near the shore, are stopped by the net, seeking an outlet which is to be found where the net terminates. In the meantime the boatman gives notice, when he discovers any fish, and the men on shore who have the hawser of the sea-end of the net, begin to hawl ashore, with might and main, while the man in the boat casts stones into the water in order to frighten

the fish, and prevent them from escaping into the sea. By this time, all the fish that being stopped by the net, were striving to regain the sea, are so far enclosed by the hawling in of the net at the sea-end, that being brought into shoal water, and encompassed in the bosom of the net, they can no more escape, but are drawn to shore, and become the prey of the fishermen. But why, it may be asked, is it, that the fish which are seeking to ascend the larger rivers in order to deposit their spawn, do not steer straight for these, and not keep close to the coast? Two reasons may be given for these : first, The fish may not know the mouths of the rivers, and therefore keep close to the shore in order to find them : secondly, They wish for fresh water, and on this account keep close to the land, that they may taste of every rill that is stealing away to the great deep ; for it is thought that they cannot exist out of the vicinity of fresh water. The salmon is, in reference to the salt and fresh water, amphibious ; and it is worthy of remark that, this fish unites in itself, not only the elegance of shape, and perfection of muscular strength, but also the delicacy and nutritive qualities of both the salt and fresh-water fish : in these respects, of all the fish in the sea, salmon is the king.

“ *May 10.*—Though a little cold when I rose this morning between four and five, the sun soon poured out a powerful heat, and so it has continued to do all day.

“ *May 11.*—I have received a letter from the agent of Lord *Mark Kerr*, stating that his Lordship has made a grant of land to build a chapel and school-house upon. I go, please God, on Friday, to lay the first stone.

“ *May 12.*—There is a great change in the temperature

of the air, so that I am again thankful for a fire. This evening I had a visit from Colonel *Edward Nichols*, now going out as governor of *Fernando Po*, with the design on the part of our Government, totally to destroy the slave trade on all the African Coast ; for which purpose he is furnished with steamers, instead of men-of-war and frigates. He has striven to persuade our Government to withdraw all bounties on re-captured negroes ; for the plain reason, that bounties always encourage that in reference to which they are given. Recaptured negroes are found in plenty, because there are ten pounds reward per head, given to the captor. Consequently it is the interest of somebody to encourage the slave trade, because it is so lucrative ! If God should spare his life but two years, he expects to cut up the infernal traffic, both root and branch ; and I think he will succeed in his humane design ; for his plans, which he fully detailed to me, appear very judicious, and well calculated to accomplish the end. He has persuaded the king of Calabar not to sell any more of his men, for whom he gets on an average £8 per man, as each man is able to collect two tons of palm oil, for which he gets £6 ; and on an average, gathers from two to three elephant's teeth, from twenty to sixty lbs. weight, for which he gets 2s. 6d. per lb. Thus at the least, each man produces to the king £9, and the man still remains one of his efficient subjects, who otherwise sold as a slave, is lost to him for ever. The King told Colonel Nichols, ' that he was obliged to provide slaves for the Spaniards and French, for they had threatened to carry away both himself and his family if he did not, and he had no mode of self-defence.' ' I will give you an English ensign,' replied the Colonel, ' hoist it, and defy them, by stating that you are under the protection of the British Government ; and I will also give you an eighteen pounder, and help you to

construct a one-gun batttery ; and if they do not respect the flag, they will respect the gun !' This was agreed on : the gun was given, and the battery was erected. Not long after, a Spanish slave-ship came, and demanded the usual supply of slaves. The King refused, and said, ' I have been a fool for many years in selling my people, who would have been much more profitable to me employed in my own kingdom.' The Spaniard answered, ' Furnish me with slaves, or I will carry both you and your family, and sell you for slaves !' ' I tell you,' said the King, ' to be off, or I will send a gun-shot through you !' The Spaniard took this for a bravado, and insisted on the slaves. The King said, ' I am under British protection, and if you do not be off, I will immediately order a gun-shot through you !' The Spaniard continuing to insist, the King called to the man placed at the eighteen pounder, to point and fire : he did so, correctly enough : the shot went through the ship, struck the mainmast in its passage, and brought it completely down. The Spaniard stormed, and swore great things, to which the King replied, ' Begone, you rascal ! I will be a fool no more ! Begone ! or I will bring down your foremast !' The Spaniard was obliged to hawl off as well as he could, and dared not to renew his demands or his threats. ' In this state of mind,' continued Colonel Nichols, ' I left the King of Calabar, leaving with him fifty rounds of shot, having clearly proved to him, that the man from whom he parted for £8, was worth to him from £9 to £10 for twenty years to come annually ; and in this persuasion I expect to find him, still continuing to resist all demands made upon him for slaves.'

“ *May 13.*—This being Friday, we went to *Port-Rush*

this morning, to meet Lord *Mark Kerr's* agent, to have the ground measured out which his Lordship has granted for a school and chapel ; but, owing to some mistake in the time of appointment, he did not come. However we saw all the children, and had another view of the school : every thing proves that it is not in vain that we have fixed on this place : much good has been done, much is in progress, and much more in rational expectation.

“ *May 14.*—Finding that I cannot do much more here, without spending more time than I can devote to the purpose, from my other avocations, it is my intention, after preaching at Coleraine to-morrow, to set off for *Antrim* and *Belfast* on Tuesday.

“ *May 15.*—I preached this morning at the chapel, from Rom. xiv. 17, 18, *The kingdom of God is not meat and drink ; but righteousness, and peace, and joy in the Holy Ghost, &c.* It was a very solemn time, and I was led to speak on the deep things of God : silence and stillness were the order of the day : if the spiritual faculties were not deeply impressed, the animal were not at all excited ; but the solemnity which was evident, shewed that the seed of life was sown and received in good ground, and there is hope that it will spring up and bear much fruit. Amen.

“ *May 16.*—I returned to *Port-Stuart* to settle the remnant of my concerns, previously to my proceeding on my way to England. I had a violent attack of spasms this morning, which produced extreme agony for about a quarter-of-an-hour, and has left me poorly. I am almost overdone ; but thank God the pain has subsided.

“ *May 17.*—Left Coleraine by the Belfast coach at seven

o'clock, and by a little after one arrived in *Antrim*; but what a dreary, barren country! Cultivated indeed it is; but it ill repays the laborers' toil, and is almost universally unfit for tillage. As you approach *Antrim* itself, the soil improves, and about the town the land is fine, and the vegetative strength powerful.

"*May 18.*—This morning I found myself obliged to go to *Ballyclare* to preach: the people were deeply serious, and I took for my text, Phil. i. 9, 10, 11. The word was felt, and one person who had been seeking redemption through the blood of the Lamb, found peace through believing during this sermon; and many were deeply affected. This place has long been a proverb of reproach,—'Fine Ballyclare, that knows no Sunday,'—being remarkable for the profanation of the Sabbath. A few years ago, Mr. Alexander Mackey visited the place: his preaching was blessed, and he was the means of getting a neat chapel, and a Sunday-school under it, and now *Ballyclare* knows, and honors too, the Sabbath. I had to return to *Antrim*, eighteen miles, having, please God, to set-off to-morrow morning for *Belfast*.

"*May 19.*—We left *Antrim* at seven a. m., taking the mountain road, in order as much as possible to avoid the dust, which was flying in almost incessant clouds. We passed through a very beautiful country, well planted, and well cultivated; the ground excellent, the fields well fenced, and the hedges all in good repair. We got to *Belfast* in about two hours and a-half, and found that the *Hibernia* steam-packet was just arrived from *Liverpool* in sixteen hours, having had a stormy passage, but the wind fair. The *Corsair*, which was to sail out for the same place at three this afternoon, has postponed her sailing

till the morning, the sea being very rough, and the high wind right a-head. In such a state of weather I have made up my mind not to sail, so I shall avail myself of the continued shelter of the house of my kind friend Mr. Young.

“ *May 20.*—As the packet published the intention of sailing this morning at six, I rose between four and five, finding the wind lulled to rest, and the turbulence of the sea considerably abated, so that I was anxious to sail; but I could not learn where my companion, Mr. Holdcroft, had taken up his night's residence; and thus I am constrained, I will trust for the best, to remain here till to-morrow. A fine shower has fallen, which has considerably revived the grain, which had been much parched by the north and north-east winds; but the shower has been of short duration, and sudden evaporation has taken place, which seems to indicate that the rain will shortly recommence, as what has been so speedily evaporated, will be rapidly condensed, and fall down again in the form of rain. I have spent much of the day in reading ‘*The Statistical Account of the County Antrim*,’ by the Rev. J. Dieubourdieu, and was interested in the account he gives of the formation of *Basalt*, *Zeolite*, and *Ochre*.

“ *May 21.*—Having this forenoon settled some business here, and prepared for my passage, my friend Holdcroft and I entered the *Hibernia* steam-packet at six o'clock p. m., and got under weigh at half-past six; finding that there was a heavy swell, I turned into my berth, and lay very uneasily till about four, and walked the deck till after twelve. The *Reform Bill*, and its probable success, seemed to engross almost every mind, and all conversation.

“ *May 22, Whit Sunday.*—The morning was very fine, and we got to the Liverpool Quay about half-past twelve, having been just eighteen hours in our passage. Thank God for all His mercies. I went straight to the house of my son Joseph; he was not returned from church, having, besides his usual work, to administer the Sacrament. On his return, I had the satisfaction of learning, that he had heard lately from my wife, and that she continued increasingly better in health, and that the other parts of my family, with the exception of my daughter Hook’s children, were well. I have been absent two months and one week; and even yet I cannot tell how soon I shall be able to get home, having much to do, and many calls for my services in different parts of Lancashire and Yorkshire.

“ I thank God for all His mercies.

ADAM CLARKE.”

Upon Dr. Clarke’s arrival in Liverpool, he addressed the following Letter to his young friend Miss Harpur, of Coleraine.

Liverpool, May 25, 1831.

“ MY DEAR ANNE ELIZA,

“ I BELIEVE you expressed a wish, that after my arrival in England I should inform you of it, as you would rejoice to learn my safety. You heard that I sailed from Belfast on Saturday, the 21st, at half-past six in the evening. We had some rough weather and high swells at the mouth of the Lough; but after that, we had a good wind and a smooth sea, almost the whole passage.

* * * * *

“ And now, my dear A. E., having written a great deal on the preceding leaf which I fear does not much concern you, but which I shall be glad if you lay before your excellent father ;—I will dedicate this leaf to yourself, and write on it as I would on your Album. I will lay down a few *general principles*, on which you may at any time profitably meditate ; and although I shall not produce them in a poetic form, (which I had at first intended,) yet I shall begin every line with a letter of your name, that the whole may serve as a *dumb Acrostic*.

“ A nne Eliza, my dear friend, behold some of the privileges with which the holy and blessed God has honored you :

N o other creature, besides the human being, was made in the image and likeness of God :

N or has He ever designed that any other should be capable of an eternal union with Himself :

E ver intent upon *your* welfare, He has filled you with an insatiable desire after happiness :

E ternity alone can ascertain the duration of the blessedness which is suited to the wishes of an intellectual existence :

L ife is a portion of this blessedness, the bud of its being ; but this is only a point, when compared with the boundless ocean of life eternal !

I NFINITY belongs to GOD : *infinite blessedness* is the lot which He has given to the sons and daughters of Adam.

Z ealous to promote your welfare in all possible ways, and to secure its continuance, through all possible periods,

A ngels are your servants ; for, under the highest orders they minister to the heirs of salvation :

H ence it is evident that, there is not only a *capacity* to receive good, of the most refined and sublime nature ; but also,

A n *immense sum of good* provided to meet, and eternally gratify, that *capacity*.

R ational beings should never forget that, for this end they were created, and for this purpose are they sent into the world :

P erfect, as your heavenly Father, does your Divine Master command you to be !

U p therefore, my beloved A. E., lay hold on the already blooming blessedness which He has prepared for you :

R eap now, the joys which are clustering from His throne, the *odor* of which shall not be impaired, nor the *beauty* fade, for ever !

“ I commend you to God,

And am, my dear A. E.,

Yours very affectionately,

ADAM CLARKE.”

It has been remarked, with what depth of interest Dr. Clarke entered upon, and continued his exertions for, the establishment of these Irish Schools : he knew that they were calculated to be eminently beneficial to his country now, and to extend their usefulness to future generations, and that they tended directly to the “giving glory to God, and producing peace and good will among men ;” and knowing and feeling this, he labored without ceasing for the welfare of this child of his old age.

Previously to this, the Wesleyan Missionary Society had schools established in Ireland, to which their School-superintendent paid occasional visits. The six Irish Schools founded by Dr. Clarke, did not belong to this establishment ; they arose, as we have seen, from circumstances which presented themselves before him, which he sought not out, but of which when offered he at once availed himself. It is then deeply to be regretted that, on this subject there should have arisen any uneasiness or jealousy in the minds of his brethren of the Missionary Committee ; but that such was the case is well known, as they said many unkind things : as this subject is referred to in the following Letter to the Rev. Mr. Harpur, its transcription will best represent the case. The letter is dated,

Pinner, Middlesex, June 11, 1831.

“ DEAR HARPUR,

“ I WROTE you word that I had seen the Missionary-School Superintendent at Manchester, and that he said he was ‘ to set-off the next day to Dublin, intending to visit the Missionary Schools,’ and added, ‘ that he would visit all ours.’ As the Missionary Committee had not then given me the slightest intimation of their disapprobation of our Schools, how was I pained on receiving the following copy of a ‘ Resolution,’ which I here transcribe for you, and would do so with the Letter accompanying it, but my eyes are bad.

“ ‘ *Resolution of the Methodist Missionary Committee, 77, Hatton Garden, June 8, 1831.*

“ ‘ IT having been stated, that Dr. Clarke has established Schools in Ireland, and is making applications for their support to various friends, the Committee cannot but regret that, as Schools in Ireland are carried on under its direction, and may at any time be extended by the increase of its funds, a separate application should be made to our friends for the support of separate Mission-Schools in that country, without any authority or consultation. They therefore request the Conference to consider the case, and advise accordingly.

(Signed) JAMES TOWNLEY.’ ”

“ Now, you know that the Committee’s agent was applied to, to know whether the Committee would establish any other schools at places which you specified, and where the necessity was the most pressing; and he told you,

‘ That *they would not* ; for they had already consigned to the Mission-work in Ireland its fair proportion of what was contributed to the Mission-work in general.’ Nor was it till we had this declaration that I took a single step in the business. Again, we established no separate Mission-Schools ; ours are mere charity-schools, for the support of which, while they lasted, I made myself responsible, because the whole six were established in those districts where I had my birth, education, and salvation ; and where, in all those districts from Mocosquin to near Knocklade, between fifty and sixty years ago, I went from village to village, though but a lad, testifying the gospel of the grace of God ; and to which, in the way of a few charity-schools, I have returned, at the end of half a century, to water the seed which was then sown, and which His servants have been sowing and watering since ; and where neither the Committee, nor any other society nor individual came forward, either to sow a grain of seed, or afford a drop of water. And so far from my going about to make application to ‘ their friends to support these schools,’ I have not gone to one of them ; nor have I a single subscriber or supporter of those schools but three, and there is one of those I have never seen ! It is true that three other friends have promised, on my application to them in your behalf, to contribute to help you to build a chapel in *Port-Rush*, under which chapel you intend to make a place for the charity-school.

* * * * *

“ Though this ‘ Resolution’ was not sent officially to me, but drawn up for the Conference, they thought it best to send me a copy ; and though from me it deserved no notice, yet I thought proper to send them the next

day the following general answer, directed to their Secretary, Dr. Townley.

Eastcott, near Pinner, June 11, 1831.

“ ‘ DEAR DR. TOWNLEY,

“ ‘ IF, before you had so strangely undertaken to direct ‘ the Conference to advise you ’ what to do to or with me, for having ‘ established separate Mission-Schools in Ireland, and made application to several of our friends for their support,’ you had taken any pains to enquire as to the facts you have stated, you would never have formed the Resolution you have just sent to me. Your whole foundation is either perfectly false, or misconceived; and you would have seen that, far from having cause of ‘ regret,’ you would have found that you had cause to thank God that your long-tried, faithful old servant was not yet dead, but was, with a Methodist heart, doing a Methodist work, to God’s glory, and the good of those for whom in your official capacity you also labor.

Yours truly,

ADAM CLARKE.’ ”

“ Our Schools, you know, have two grand objects; 1st. The teaching and salvation of the children; 2d. The salvation of the adults, and the consequent improvement of the circuits, and hence all our teachers are local preachers, and are at the disposal and appointment of the superintendents. At all events I thank God for them.*

Ever yours affectionately,

ADAM CLARKE.”

* It may here be observed that, after the death of Dr. Clarke, his Family and Executors deemed it proper to make an offer of transferring these

That Dr. Clarke still held on his way in laboring for the support of these schools, is likewise evident from the following letter, addressed to his friend, the Hon. Miss

Schools, with their funds, to the Missionary Committee, believing that this arrangement would more permanently and fully secure their being carried on agreeably to the plan adopted by Dr. Clarke himself. To this proposal the Missionary Committee willingly acceded, and evinced a spirit highly creditable to themselves, and very gratifying to those early and liberal friends of these six interesting and important Schools; and it is believed that the British Public will not suffer them to prove a burden on the Wesleyan Mission funds. The following account of them is an extract, from the Missionary Notices, of a Letter written to the Committee by their school-superintendent, the Rev. Elijah Hoole: it is dated exactly that day two years from the Answer to the preceding "Resolution" of the Wesleyan Missionary Committee. The same account is also entered in the *Methodist Magazine* for July 1833, where, page 529, under the head "Ireland," is the following interesting detail.

"It is known to our Readers, that the late lamented Dr. Adam Clarke, towards the close of his life, established a number of Schools in the North of Ireland for the benefit of the children of the poor. * * * * * The Rev. Elijah Hoole is now on a visit of inspection to the Schools, and the account, which he gives in the following Letter, of the good condition and state of efficiency in which he found them, is highly satisfactory and encouraging."

'Coleraine, June 11, 1833.—These schools,' observes Mr. Hoole 'are six in number; four of them in the county of Antrim;—the two others in the county of Londonderry. Considerable judgment is apparent in the situation of all the schools.' Mr. Hoole goes on to observe: 'At Dr. Clarke's first visit to the *Lissan* school, he was greatly affected by the sight of the number of grown-up young people of both sexes, as well as children, who presented themselves as desirous of being admitted into the school he proposed to establish. Upwards of 200 have already passed through the school. The young people admitted by the Doctor, have gone out into the world in various employments, improved by the advantages they enjoyed for so brief a time; and the crowd of young children who then commenced learning their alphabet, now forms a busy and intelligent class of Testament readers. About one half of the children are Catholics. *Lissan* is about twelve miles east of Coleraine.

Sophia Ward; and that he was scrupulously anxious to give no cause of uneasiness, or of having his "good evil spoken of," will also sufficiently appear from the annexed letter:—

'From thence about two miles to the west, I found the school of *Prolish*.—Among the most teachable of the scholars, was a man between thirty and forty years of age, who stood up to read with the Testament class, and thankfully listened to the instruction given him.

'The third school is at a place called *Billy*. It is conducted in the chapel, and is remarkable for the cleanliness and order of the children, of whom there are 120 on the rolls. This school,' continues Mr. Hoole, 'gave us great satisfaction.

'In the fourth school, *Cashel*, I found about eighty children present. There is a larger number on the rolls; but at this season there is considerable labor in the farms, and the elder children are detained from school on that account. A mere glance,' continues Mr. Hoole, 'at this establishment, is sufficient to afford satisfaction as to its importance, its necessity, and its usefulness.

'At the fifth, *Gorran* school, upwards of 400 children have received instruction since the spring of 1831, when this and the other schools established by Dr. Clarke, were commenced.

'None of the schools already mentioned, presents a more imposing or interesting appearance than that at *Port-Rush*. In some respects it excels them all. It is situated nearest to Coleraine, and only a short distance from the place where Dr. Clarke had purchased a house, with the intention of passing at least a few weeks there every summer. The school-room and chapel, for it answers both purposes, attracts the attention on entering *Port-Rush*, on the road from Coleraine. It is a neat and substantial stone-building, forty-two feet long, and twenty-two feet broad, in the clear. The entrance, which looks out upon the northern sea, is by several stone steps, on which rests a portico of very neat appearance. The roof is of slate, and leaded: the whole is surmounted by a handsome belfry, supported by pillars, which the Doctor promised to furnish with a bell of superior tone which he had received from Russia. This bell is still anxiously looked for by the inhabitants, as a desirable addition to the establishment, and as a memento of the benefactor, whose memory is every way dear to them.' [This bell has since been sent.] 'The interior of the building is fitted up with a pulpit and a few pews, and with benches and desks, for the use of the school. This is the only one of the schools the Doctor's indisposition permitted him to visit, when he went to Coleraine in the summer of 1832. Since the opening of the school,' proceeds Mr. Hoole, 'I am

Haydon Hall, June 17, 1831.

“DEAR MADAM,

“I ACKNOWLEDGE your letter with gratitude to God and to you; for though your work of charity will increase my labor and care, yet as this comes in the way of my duty to God and man, I am more than thankful to be thus employed. In reference to the method in which it will be best to dispose of your noble gift of £400 for Shetland, I would just observe, that if we had not got places of worship built for the poor Shetlanders, we could have made no moral progress among them; and when I am gone, to have something in store to meet the necessary repairs, alterations, &c., will be a great mercy to those already in existence; to say nothing of any others. If, therefore, as you propose, you transmit the cash, I can, I know, get it securely invested for this purpose.

informed there has been a marked alteration in the character of the place. The poor were generally idle and dissolute, and the children abandoned in an alarming degree to wicked practices and wicked words. A more orderly and well-behaved set of children than I found in visiting the school this day, I do not remember to have seen! The school, under the Divine blessing, has wrought this reformation, and its influence has extended to the adult inhabitants.’

In conclusion, Mr. Hoole remarks:—‘On a review of the whole, I hesitate not to recommend these schools, affording instruction to upwards of six hundred children, to the superintendence and patronage of the Missionary Committee, and to the continued support of those individuals who so generously assisted the venerable Doctor in their establishment.’ ‘If those who contributed,’ proceeds Mr. Hoole, ‘of their abundance to forward this part of the Doctor’s plans of benevolence, could witness what I and my friends have seen this week in the inspection of these schools, they would be satisfied their liberality had not been ill bestowed, and would, I doubt not, have found powerful inducements to continue to supply the means for their support,—not merely for the honor of their lamented and illustrious friend, but also for the moral improvement of their fellow-men.’

“ Now, as to the proposed help for the Irish schools, on which you are pleased to consult me, I would just say, having first most gratefully thanked you for your noble donation of £100 towards them, that in and from the beginning, we proposed to establish schools where literally there were none; and where none of the charitable societies,—Hibernian, Baptist, Kildare-Place, or Methodist Missions,—had made any attempt, or, as far as we could learn, were intending to make any, in the places I have already selected; and which I have known for three-score years; and in which I ministered at an early period of my life. In six of such desolate places, we have, with God’s especial blessing, established schools, containing about seven hundred children; and we have Christian teachers well qualified to instruct the children, and teach their parents the way of salvation. These, then, are additions to what has been done by others: for these additions I have spoken with great caution and delicacy, so much so as not to have made any general application for funds; and in every case refused to take anything which was accustomed to have been given to other charities. I knew the Methodists were doing all they could; but still many places must have been passed by for want of funds and other help; and I was determined not to take one penny for our schools which would have been given to them; and I would, my dear Madam, say, with all gratitude, that if you had destined any of that money which you have now kindly given to our desolate ones, why then, in God’s name, let it go to its first destination; for you know, it is an essential principle in our schools, that they shall be supplementary to all others,—that both they, and the sources of their support, shall be all supplementary: very careful have I been in this respect, lest there should be any cause of jealousy in this good work; and I have

been glad when any subscription has been given me, that I might carry it especially to the Methodist Mission-Schools ; and would you believe it, dear Madam, that in all the work I have been doing, and in all I am planning, I have but three persons who give me anything towards this work ; and one of them is the Hon. Miss Sophia Ward !

“ God, in his mercy, has given me influence : this is everywhere felt, and strangely opens my way in every place. It causes many who would, in ordinary cases, not be friendly to the work, to give me their countenance, and afterwards their hands, to assist in building school-houses. In Ireland this influence is farther necessary ; and if God restore my health in any tolerable measure, I must return there for a short season.

“ My own eyes tell me that I am probably distressing yours. I cannot help it : you are one of my three benefactors and counsellors in this work. Under God, I am your agent.

I am, dear Madam,

Your obliged, humble, and affectionate Servant,
ADAM CLARKE.”

Dr. Clarke's care for his Schools, Missions, &c. &c., never deadened his domestic feelings, nor did his unintermitted public exertions and anxieties, ever carry his heart abroad ; to home he always turned with renewed pleasure, and his entire satisfaction was only there, and in those who formed his home. A little of this feeling may be seen from the following note to one of his daughters :—

Haydon Hall, August 7, 1831.

“MY DEAR MARY ANN,

“IT appears that I must go again to Ireland to look after my schools ; but my stay there will not, I think, exceed a fortnight.

“Yesterday morning, I received a letter from the British Museum, stating that two gentlemen belonging to that establishment, and who are employed by Government to edit the Bible of Wickliffe, hearing that I had a copy of the original, begged to get leave to examine it, and proposed being with me on the following day : they came, they saw, and they were astonished. They thought, I suppose, that they should find a few books in a corner, and an old man who had been lucky enough to pick up a *Wickliffe* ; but instead of merely this, they found a good library, and in it, first, the finest and most ancient copy they had yet met with of *Wickliffe*, though they had been through all the Universities ; secondly, they saw a collection of MSS., exceeding all they had ever seen in any private library ; thirdly, and among them the rarest and finest they had seen in any ; and fourthly, MSS. similar to several in the Museum, but better conditioned and more perfect, and with very remarkable differences and additions. In short, they expressed both great surprise and pleasure, and gave broad hints that such a rare and choice collection should, by some means, become national property. After shewing them many of my curiosities, I thought I would exhibit to them your Mother, as a great curiosity, she having travelled sea and land, many thousands of miles with me, for nearly forty-five years : so I took them into the dining-room, where she sat : they were evidently struck with her appearance and deportment. They admired several of the paintings

round the room; but the *original* of the *old lady*, repeatedly carried away their eyes from all the rest. Therefore, my dear Mary Ann, sing, ‘Mother for ever, and God speed the Pen!’ says

Your very affectionate Father,
ADAM CLARKE.”

In compliance with his purpose, Dr. Clarke left home for Liverpool, on his way to Ireland; but that he did not proceed to the Sister Kingdom, appears from the following Letter to his friend Mr. Harpur.

Liverpool, Aug. 19, 1831.

“MY VERY DEAR HARPUR,

“I AM thus far on my way to Ireland; but the weather has become tremendous during the night before last, so that when I arrived in Liverpool, I found a great part of the town had been inundated by the excessive floods. The gale increased last night, and this morning there is a hurricane. A steam-packet, ‘the Rothsay Castle,’ went out with about 150 passengers; she has perished, and out of that immense number, they fear that not thirty souls are saved.

“The friends I expected to have accompanied me have been taken ill and cannot go; so here I am alone, with no prospect of getting off, unless I go to sea in a storm; added to this, every soul of my friends have earnestly counselled me not to proceed; because, 1st. In my state of health it would be imprudent to go alone; 2d. If my wife hear of the loss of the Rothsay Castle, she will be alarmed to death for my personal safety before she can get a letter from me, (for no Post leaves here on Friday,) and the public papers will tell of the loss, and the damage among the shipping, &c.; and though she will take it for

granted that I should not have been in the wrecked vessel, yet that I must have been at sea, in the same weather, and on the same coast. Hence all conclude that I should take the first coach this afternoon, and carry the news myself. Some of my friends, who know that when I set out on a journey I rarely stop till I get to the end, have been so distressed with apprehensions for my safety in consequence of the storm of yesterday, that they could not sleep all night.

“ I crossed the Mersey in a steam packet this morning, and saw a most tremendous sea in the offing.

“ Well, I have concluded, all circumstances being weighed, (past counsel, past grace,) that I must put my helm a-lee, and seek providential direction on another tack. Should I persist now to go, and any calamity ensue, it would be useless to say, ‘All his friends did what they could to dissuade him from his purpose, but in vain.’ The following is a case in the late fearful wreck:—A mother, with ten of her family, were going in ‘The Rothsay Castle;’ the greater number had already got on board; the mother felt an uncommon qualm, and suddenly said, ‘I will not go, let us not go:’ about three of the others seemed to feel with her, and immediately stepped on shore; before the others could well reflect, the vessel loosed her paddles, and was off! So the few living have to deplore the many dead!

“ Yesterday I received your letter, and am pleased to hear so good an account of the Schools.

“ Now, my dear Harpur, I see that, in the present case, God has evidently put you in my stead. I pray that His hand may be upon you for good. See that sound teaching and sound discipline go hand in hand. Let the masters be faithful and diligent; let them, as local preachers, be under, and at the command of, the Cole-

rairie superintendent, and consult him in every case that concerns him and his work, and themselves and their work as local preachers ; at the same time, let him have the chief superintendence in the schools, and treat the masters with consideration and affection, and be loving to the children. I will work while God spares me, and go on. I have not long to live ; but I will endeavor to live for God's cause, and for His cause in Ireland.

“ May God prosper you in all things, and particularly in your new circuit.

Ever your affectionate,

ADAM CLARKE.”

The period for the holding of the Annual Wesleyan Conference was near at hand, and the Hinde Street Circuit, in which Dr. Clarke was stationed, wished to retain his ministerial services for a longer time than comported with the Methodist regulations on this subject ; therefore, had Dr. Clarke yielded to their kind wishes, he must have become what is termed a “ Supernumerary,” that is, a preacher past the regular labors of the itinerant plan, and thus, though not shut out of the ministry, still not as usual in the ranks. To this Dr. Clarke ever objected, and often when speaking on the subject, expressed his desire, that it might please God that he should “ cease at once to work and live ;” for he felt his mind strong to labor, his heart warm to action, and that consequently “ Supernumerary ” could not, and should not, in propriety, apply to him.

During the sittings of what is termed the Stationing Committee, which immediately precedes the Conference, and whose office it is to make out the respective removals and appointments of the itinerant preachers, subject to the consideration and final decision of the Conference, the

following letter on this subject was written to Dr. Clarke by the Rev. George Marsden, dated

Bristol, July 20, 1831.

“DEAR BROTHER,

“THE Friends in the Hinde Street Circuit, have sent a strong request for you to be put down for their Circuit, stating that they have reason to believe that some arrangement may be made, that they may still be favored with your valuable ministry. Not having any directions from you respecting your wishes, you are at present appointed as Supernumerary to that Circuit. Please to inform me if you wish it to be altered, or what are your particular wishes on the subject of your appointment.

I am, dear Brother,

Yours affectionately,

G. MARSDEN.”

To this communication Dr. Clarke returned the following reply :

Bayswater, near London, July 24, 1831.

“MY DEAR BROTHER MARSDEN,

“I DO not find it easy to answer your Letter. All I ever said to my good friends at Hinde Street was this :— ‘ Were I to become Supernumerary this year, I would not prefer any circuit in London to that in which I am.’ I am not clear that I should become a Supernumerary this year; but this I must leave with my brethren. I did not go out of my own accord, I dreaded the call, and I obeyed through much fear and trembling, not daring to refuse, because I felt the hand of God mighty upon me : I knew the case of *Jonah*, and feared the transactions of *Tarshish*. I WILL NOT THEREFORE SET MYSELF DOWN; for

though I cannot do full work, yet I can do some. I was a local preacher when called out: I am not called to DEGRADE, in order to read for a higher title than that which I have; and a Levite past labor becomes a counsellor, but never enters into the ranks of the Nethinim! I had for some years thought of finishing where I began; though that circuit is now divided into four or six: or in that circuit where the word of the Lord came first to me; and where I found the salvation of God that bought me! In that circuit I have been endeavoring to raise up circuit schools;—not Mission schools, as has been reported by those who should have known better, but schools in places where *no kind of instruction* was afforded to the many hundreds of totally neglected wretched children, who with their parents were without the words of salvation;—to help the circuits in those places, and to help the preachers in large districts where they had not half strength to enter doors sufficiently opened;—and I have prevailed; men full of faith and the Holy Ghost, and who, in their disengaged hours, are put totally under the direction of the superintendent, to be employed when and where he pleases, and who have already been a sovereign blessing to the places where they are teaching little children, and bringing their parents and neighbors to Christ. If no place is open for me *here*, (though I might demand, I will not,) *I shall rather travel in the keen blasts, over the mountains, hills, and bogs of Derry and Antrim, than set myself down as a Supernumerary in any place in Immanuel's land, even in its whole length and breadth, at least for the present year.*

“Hitherto, these *schools* and *local preachers* have not cost one farthing to any *fund* or *institution* among the Methodists; nor ever shall while I have anything to do with them. I hope, from the kindness, not of

‘our friends,’ but of *my friends*, to be able to put something in the hands of the Conference to help these Schools, when my voice can be heard no more on the mountains of Ireland; and when my plans are ripe, I shall get the Conference to appoint those for trustees in whom they have confidence, and who will be faithful in God’s House. So much is my strength brought down by my three or four months’ labor in Ireland, and also in different parts in *England*, besides *Cheshire*, *Lancashire*, and *Yorkshire*, that I do not think I could comfortably, or without farther injury to my health, bear the confinement of Conference this year.

I am, my dear brother M.,

Yours affectionately,

ADAM CLARKE.”

It is deeply to be regretted, that the Wesleyan Conference did not consult the feelings of Dr. Clarke upon this subject, but that, contrary to his expressed wishes and well-known judgment, it allowed him to be put down as a Supernumerary.

The subjoined Letter will shew that, though he felt he was wounded in the house of his friend, yet he submitted to the treatment with no common forbearance, and evinced himself to be truly the Christian and the Minister.

Pinner, Middlesex, 1831.

“MY DEAR BROTHER LEWIS,

“I THANK you for your Letter, and for the information it imparts: I feel that I have been ill-used in that work which God called me to, and which Mr. Wesley with his own hands confirmed me in,—by their setting me down for a Supernumerary against remonstrances made to the President himself, Mr. G. Marsden. When I found how

it was, without opening the paper containing the usual annuity given to the Superannuated preachers, on their becoming such, I returned it immediately, and told Mr. Stanley not to enter my name on the next preachers' plan.

“ Though, therefore, I conceive I have no appointment, indeed a Supernumerary properly has none, I go preaching about wherever they call me to work for their charities. Last Sabbath, at Mr. Entwisle's request, I preached for the Sunday Schools at Lambeth : next Sabbath, at the President's request, I am to preach for the Charity Schools at Queen Street : and on the Sunday following, at Mr. Galland's and the people's request, I am to preach for the Sunday Schools, at City Road.

“ You see, therefore, that though I am hurt, I have not taken that offence which causes me to stumble. My time is nearly done. I have worked hard, borne many privations, and suffered much hardship, for more than half a century, and was still willing to work : and as I could still work with the same energy and effect, for God continued to own my word, it was not well to throw me thus far beyond the working pale ! GOD IS RIGHTEOUS, AND MY SOUL BOWS BEFORE HIM !

Poor Shetland, I have worked hard for thee ; many a quire, many a ream of paper have I written to describe thy wants, and to beg for supplies ; and several thousands of miles have I travelled in order to raise those supplies which by letters I had solicited for thee ! It is now ‘ almost done, and almost over.’ May God raise thee up another friend that will be, if possible, more earnest and faithful, and at the same time more successful ! And now I must say, may the HOLY TRINITY be thy incessant Friend, oh, my poor Shetland ! Amen.

“ So you are now in the first Circuit in which I ever

travelled : it was a profitable school to me. I was a little boy, and I was received as an angel of God, and many a soul was brought to Him while I declared His righteousness and salvation. If there be one alive who recollects me, give my hearty love to that person. But the Circuit that then was is now seven. You have had sore affliction : though it be now past, yet my heart aches for you : well, your present station is a healthy one, and I hope God will give the spirit of health to you, Sister Lewis, and the little ones : give my love to them.

Ever your affectionate Brother,

ADAM CLARKE."

*To the Rev. John Lewis,
Shepton Mallet, Somersetshire.*

With increasing age, Dr. Clarke did not relax in his many duties and labors. His body and mind were formed for action ; and his benevolence was constantly called upon for the performance of some charitable work. He now rarely preached without its being what are termed "occasional sermons ;" and on his going into the vestry after the service was concluded, there was almost as surely some deputation or other, from some chapel in distress, or some school or other charity, pleading for a sermon from him to assist its funds ; and he would sometimes remark to his family,—“ I am really tired and ashamed of this constant system of begging : it taxes heavily many of my friends who will follow me from chapel to chapel, and I have now rarely the opportunity of preaching the word of life, free, without the perpetual horse-leech cry, ‘ Give ! give ! ’ ”—As often as the distance rendered it possible, Dr. Clarke walked to the chapel where he had to preach, and rarely conversed on the road even with his most intimate friend. His mind

was absorbed by the subject of his holy duty, and he would not mingle his thoughts with the things of time or sense. To those who knew not this reverential peculiarity, his manner to their as usual friendly address on meeting him, or in the vestry before he entered the pulpit, might have appeared distant and unaccountably cold; for on all other occasions he was as accessible as possible to the high, and to the low,—to the lettered, and to the most unlettered.

He had lately been to the *Isle of Wight*, preaching for Sabbath schools, where he had been most kindly entertained at the house of Mr. Charles Pinhorn, of West-Cowes; and on that gentleman shortly afterwards coming to London, he naturally sought to see him where he was the most surely to be found,—in the vestry of the chapel where he was appointed to preach on the next Sabbath morning after his arrival, which happened to be at the Lambeth Chapel, for a charity. Thither Mr. Pinhorn went; and the following letter addressed to that gentleman, will explain the reason not only to himself, but to all others who may have been similarly circumstanced, why Dr. Clarke was so unconversant just before his entering the pulpit; while it will evince the kindness of his heart, which could never be at ease if he imagined he had pained a friend, or appeared ungrateful for any act of kindness:—

Pinner, Nov. 11, 1831.

“MY DEAR SIR,

“I WISH there may have been no mistake in our meeting last Sabbath at Lambeth. When I came down into the vestry after preaching, I looked about to see you; but not finding you, I asked some of the friends, did they know whether Mr. Pinhorn, of the Isle of Wight, who was

in the vestry when I first entered it this morning, had left the chapel? They said they did not know. 'Will you look into the chapel and see?' One and other said they did not know him. I waited several minutes; but no appearance of Mr. Pinhorn! I was vexed; because I wished to speak to you about your new chapel, &c. &c.; and I thought my apparently distant manner, might have given you offence. The truth is, I hardly speak to any person before I enter the pulpit. I generally feel the work much on my mind, and I avoid as much as possible speaking even to my most intimate friends, till I come down from the pulpit. If, therefore, there appeared in me any slight or neglect towards you, put it away far from your mind, for I assure you it had no existence; and this letter, written simply on the subject, is an ample proof that nothing of the kind was either in the intention or feeling.

"I do not know that I have been in any strange place for these many years, in which I was so well pleased with the affectionate respect that was paid me, as in Cowes. The good people coming to your house to testify their respect by shaking hands with me, and immediately passing away to make room for others.—These people I shall never forget; and, probably, may have once more the happiness of visiting them. With the behavior and friendly hospitality of Mr. and Mrs. Claxton, and their family, I was highly pleased; as well as with that of many others.

"You have been once, I am informed, at my house, when I happened to be out on a journey: if you ever come near the place again, and will spend a night with us, and look about you, I shall be glad to see you. Do not forget me to the ingenious young man who made more than ropes of sand, as he made fine pictures and landscapes, out of that incoherent material. Perhaps it is only Alum Bay which affords the same natural colors.

“ With love to Mrs. P., and your daughter, and all friends ; and kind remembrance to the preachers, and the infirm lady on the hill whom I visited,

I am, dear Sir,

Your's truly,

ADAM CLARKE.”

About this time his youngest son had written to Dr. Clarke ; and at the end of the letter, he begged his parents to send their blessing to his first-born child. In answer to this request, the following letter was written :—

Haydon Hall, Oct. 10, 1831.

“ [*To Joseph and Matilda Clarke, on the birth of their first-born.*]

“ MAY the blessing, grace, and peace of the Eternal, All-Glorious, Infinitely Perfect, and Ineffably Benevolent Trinity, Father, Son, and Holy Spirit, One Incomprehensible and Adorable Deity, the Creator, Preserver, and Redeemer of mankind, rest on, ever support, and eternally save our son, Joseph B. B. Clarke, his wife Matilda, and their first-born child, by whatsoever name she may be called ! May he, our son Joseph, in his sacred office, ever preach Jesus the Christ, by the power of the Holy Ghost, to the conviction of sinners, the conversion of penitents, and the establishment of believers on their most holy faith ! May Matilda, his wife, be ever blessed as a wife, a mother, and a Christian, and live long distinguished by all the graces that adorn those characters ! And may their first-born child [Alice] grow up in stature and favor with God and man !—and may she and her parents live long, innocently, piously, and usefully !—and after having served their God in their generation, may

they triumph over death in a glorious resurrection ! May they be united to the Father of Eternity, through the Son of His love, by the Eternal Spirit, to contemplate the Divine perfections, to see them as they are, and thus to enjoy an unutterable happiness where duration is eternal, and where time shall be no more ! Amen ! amen !

“ So humbly, devoutly, and fervently, pray,

 Their affectionate Parents,

 ADAM CLARKE,

 and

 MARY CLARKE.”

On another day of family observance, he thus wrote to his youngest daughter :—

Nov. 25, 1831.

“ MY VERY DEAR MARY ANN,

“ THIS is, if I reckon right, your birthday, and a letter from your parents on such a day will I believe be acceptable to you ; for if it be congratulatory, it proves that we are not ashamed of our daughter, and that her best interests lie near our hearts.

“ In the course of Divine Providence, you have now numerous cares of your own, and in the way of an occasional help to your Father, he can no longer expect your assistance ; and we are thrown too far asunder to have frequent social connection ; but there is for us, a very substantial fellowship which is ever within our reach, because ‘ our fellowship is with the Father, and with His Son Jesus Christ :’ and as God fills all space, and is ineffably *One*, all Persons and things existing in Him, are intimately nigh to each other ; ‘ for we who were once afar off, are brought near by the blood of Christ :’ and as all

holy spirits are one in Him, we can, through that indescribable medium, meet with each other, talk with each other, and plead and supplicate for each other: where-soever we are, we can turn to and feel Him; for in Him all distance is abolished, and all limits are annihilated! To Him I can now say, Sovereign of the Heavens and of the Earth, behold this my Daughter on the Anniversary of her Birthday; I bring her especially before Thee; fill her with Thy light, life, and power: as *in* Thee 'she lives, moves, and has her being,' so may she ever live *to* Thee. Strengthen her, oh Thou Almighty—Instruct and counsel her, oh Thou Omniscient!—Be her Prop, her Stay, her Shield, and her Sword. Put all her enemies under her feet;—deck her with glory and honor;—make her an example to her family,—a pattern of piety to her friends,—a solace to the poor,—and a teacher of wisdom to those who are ignorant and out of the way;—and on all her glory let there be a defence to preserve, and in every respect to render it efficient! By her may Thy name ever be glorified; and in her may the most adorable Saviour ever 'see of the travail of His soul and be satisfied.' Amen, amen. So be it;—and let her heart hear and feel *THY Amen*, which is, *SO IT SHALL BE*—Hallelujah.

"To all the above my heart says Amen, and I am sure your Mother most earnestly, piously, and affectionately, says the same. I need not add that I am,

Your most affectionate Father,
ADAM CLARKE."

"Amen, to all the foregoing, says
Your affectionate Mother,
MARY CLARKE."

BOOK XV.

THERE were no cares, however weighty ;—no calls, however pressing,—that Dr. Clarke ever permitted to interfere with his domestic engagements : his love of home, and all its associations, still bore its strong characteristic mark upon his conduct ; and though his children had all long been removed from under his roof ; yet, when they occasionally assembled round his table, the bow was indeed unbent, and the evidences of affectionate acts of kindness and interest were manifested, that each might feel a personal concern in the fatherly regard ; this made him appear to lose himself in his love of all : each peculiarity of taste, or habit, was remembered and was met without solicitation ; and conversation the most free, the most cordial, and the most affectionately interesting, was entered into, and kept up with the instructive ease which perfect confidence inspires, and the tenderest love consecrates to hours like these.

SOCIAL love was accompanied by religious instruction ; the moral was ever found with the tale : he not only did not despise those minuter manifestations of love displayed

in the commemoration of times and seasons, days and years; but he delighted himself in their remembrance; and as he recalled the time, or the event referred to, his memory would fly back to the past, and return richly laden with incidents of persons and things now no more.

While on a visit to his Daughter at Stoke Newington, where he was in company with Miss E. T. Tooth, he entered into much conversation with her on the subject of the Wesley Family, a theme on which that lady was also perfectly at home, and she kindly promised to forward him several papers, to add to the corrected copy of "The Memoir of the Wesley Family," which had been published in 1823, and which he had labored to complete and enrich with a great variety of additional matter: to this subject the following extracts of letters to Miss Tooth refer.

Haydon Hall, Nov. 1831.

"DEAR MISS TOOTH,

"I SHALL be glad to be furnished with any information you can obtain respecting the mysterious disappearance of Mr. *Annesley*, of *Surat*: anything which concerns the Wesley Family, or any of its collateral connections, interests me. I have greatly improved and enlarged 'The Memoir of the Wesley Family,' having prepared it for a second edition.

"I heartily thank you for the papers you sent, which came to my hand last night; as yet it appears that the story about *Annesley*, from *Surat*, has no foundation on which I can trust;—without dates it is without all evidence, unless time, place, and consequence agree. I shall be glad to have anything farther concerning the *Lamberts*: you will not be displeased to hear that I have hunted up the whole of the male and female children of the Rector of Epworth and his excellent wife. If possible I should

like to leave the Wesley Family as perfect as the remains of the records of time, with my utmost industry, can make it. What you can help me in do, and God's blessing be upon you, for I have worked hard to rescue the Family from total oblivion.

* * * * *

"Please to give my love to Mr. and Mrs. Camplin, and your other sister; and thanking you for your kindness, and feeling my obligation as I should,

I am, dear Miss Tooth,

Yours truly,

ADAM CLARKE."

[*To the Same.*]

Haydon Hall, Nov. 7, 1831.

"DEAR MISS TOOTH,

"For the great pains you have taken to furnish me with the papers which I received last evening I feel exceedingly obliged, and far more than what is ordinarily called thankful, and had I a stronger word I would heartily use it, and add, there is more feeling behind.

"When Conference appointed me to write the Life of the Rev. John Wesley, I had gone on a good way in those collections which afterwards constituted a part of 'The Memoir of the Wesley Family.'

"That Work, I then gave to the Conference, and when I had interleaved the printed Memoir with large quarto paper, in three volumes, and filled up every page with new matter, I offered it to the Book Committee to be sent

to press as soon as they pleased, and was indeed surprised after several weeks' delay, to receive officially the *sine die* adjournment of the business. These three interleaved volumes are still in my hand, and I suppose I shall let them rest where they are. There are only two alive who had the high privilege of an intimate acquaintance with Mr. Wesley—The Rev. Henry Moore, and Adam Clarke; my services would have been at the disposal of the Conference to have written his Life, but some papers were otherways lodged, which I was informed were necessary to its full and proper execution: these I sought but could not obtain, and I would not write it without them; and now I am informed Mr. Moore is bringing out a volume: as he long knew Mr. Wesley, he is every way qualified to write a 'Standard Life.' For a man who has never seen, and never known Mr. Wesley, nor seen nor felt the spirit or the *modus operandi* of original Methodism, to write a Standard Life of that extraordinary man for the Methodists, would be a strange work, however wise and clever the Writer might be. With earnest prayers for your prosperity and eternal happiness,

I am, dear Miss Tooth,

Yours affectionately,

ADAM CLARKE."

EARLY in January, Dr. Clarke heard of the sudden and serious illness of his old friend and bookseller, Mr. William Baynes. Dr. Clarke used often to remark, "Baynes knows a book, or a curiosity at a glance, without being acquainted with its exact character, and I have rarely ever found him deceived in his estimate of what he judged to

be intrinsically good : his tact serves him as well as labo-
rious knowledge, and makes him what he is, the best old
bookseller in London."

When Mr. Baynes found that he was dangerously ill,
he desired to see Dr. Clarke ; his son Mr. Thomas Baynes
wrote to this effect, and that Dr. Clarke immediately com-
plied with the desire expressed, appears from the follow-
ing note to one of his daughters, dated

January 7, 1832.

"MY VERY DEAR MARY ANN,

"It is likely you have heard that I was sent for to see
Mr. Baynes, at his own earnest request :—I went with all
speed :—he is on his death-bed : but his mind is in a
glorious state of preparation for heaven : he spake much
of God, of Christ, of glory, and expressed himself with
a freedom of manner, I had never before seen in him :
I came into town on the 5th, and remained all night,
that I might have the opportunity of seeing him again on
the following morning : he appeared, poor fellow ! much
pleased to see me, and gave my hand an iron grasp with
all his remaining strength. He was perfectly composed
and collected, and expressed his strong confidence and
peace in God. It deeply affected me to see the strong
man thus bound ; for death will never quit his hold on
him. I prayed with him, and for him, and for his fa-
mily ; and then was obliged to bid him farewell, as I was
anxious to get home that afternoon.

"I got into Mr. Hobbs's gig, and took the Pinner
coach at four. It was dark and foggy, and the man had
no lamps. I was apprehensive of danger, for we were full
outside, and had five instead of four within. A little short
of the 'Swan,' he overturned the coach, projected all
the outsides and luggage into the ditch, broke the pole

in two, smashed the windows, and, I think, stove in the side of the coach. I suppose I lay ten minutes, with three persons on the top of me, before they could get us out. I was only bruised a little on my right shoulder; but sadly trampled on while I lay in the coach, and then had to stand about an hour in the rain from above and the mud below, before I could get away. I then took my bag, and walked over the hill to Harrow, knocked at a house, but was refused admittance, though I gave my name. This horrible Burkeing business makes every one afraid of being murdered. I proceeded on foot to Pinner, and when I got there I was so poorly, that the people of the inn treated me with much kindness; and the master yoked his gig, put me in, and himself drove me home.

This morning I have received a letter from Mr. Robert Scott, and another from his wife, begging me to come and see him, as his life hung in doubt, and he wished to see me before he died. I have sent into town to take my place for Bristol; and am going to Bayswater in order to meet the coach to-morrow morning. After my late shaking, this is a serious experiment; but your poor father has ever been ready, through God's mercy, to obey such calls. Love to all.

Your affectionate Father,

ADAM CLARKE."

In compliance with this arrangement, Dr. Clarke set off the following morning at seven, for Bristol; and on the next day proceeded to Pensford. An account of this visit is given in the following letter to his long-tried and intimate friend, Mrs. Samuel Tomkins:—

Pensford, Jan. 17, 1832.

“ MY DEAR MRS. TOMKINS,

“ YOU have, no doubt, heard that I was quite unexpectedly sent for to visit my old dying friend, Mr. Robert Scott of this place, the man who, ever since the commencement of the Shetland Mission, has been, under God, its greatest friend. He gave invariably £100 per annum, for the support of the missionaries in those islands ; and £10 towards the building of every new chapel, with many other helps. I flew, as it were, to meet the wishes of this man. Through mercy, I got to the place in safety, and found him a little revived after a severe fit of the gout in the stomach ; but I soon found that a dropsy had taken place. However, even this was arrested in its progress ; but death has made a sure lodgment, and will not quit his hold till he has taken the citadel, for already he is in possession of all the outworks. ‘ But in what state is your friend in reference to the eternal world ? ’ I answer, ‘ Happy, incessantly happy ! possessing the strongest confidence, with the clearest testimony of full and present redemption through the blood of the Lamb. He expresses his own state in that old verse :—

‘ Not a cloud doth arise
To darken the skies,
Or hide for a moment
My God from my eyes.’

His prayers are turned into praises : he does not feel a want which God does not supply : Christ dwells in his heart, by faith, and fills his whole soul : his language is constant praise, expressing at once the deepest gratitude

for the unmerited favors of his God, and the highest astonishment at the exuberent goodness of the Divine nature : he speaks of Him as ‘ an unlimited Fountain of Eternal Love, manifested in incessant streams of mercy to mankind ;’ and he speaks also wonderful things concerning the perfections of God.

“ His mind has been well cultivated in Divine knowledge ; and with the Holy Scriptures he is very familiar. His very sighs seem mere accents of praise and gratitude to God.

“ Yesterday he did the last act, I think, of life. He had been accustomed to give his £100 at two instalments, and generally, when he came to town to receive his dividends. He recollected that one was just now due, but doubted whether he should be able to sign the cheque : this was on Sunday night, which was comparatively an undisturbed one. Early on Monday morning, he seemed to evidence some concern and uneasiness about something, and struggled to raise himself a little more erect in a sort of extended easy chair in his study, where his man and I had, some days ago, wheeled him, and from which he was not able to be removed. He endeavored to turn his face towards his writing table ; observing this, I gave his chair a gentle turn, that he might be the better able to face the desk ; and as I saw he wished to write, I placed all his implements within his reach, and put a pen into his hand. Mrs. Scott seeing what he was about, immediately laid his cheque-book before him : he said, ‘ I want to give Dr. Clarke my last cheque, for the great work of God in Shetland.’ Mrs. Scott immediately filled up the body of the cheque for £50 ; so that he had nothing to do but sign it. Many times did he attempt this ; but his right hand had lost its cunning. I wished him to

cease his efforts : he would not : he got his pen on the paper, and made something like his name, but in the wrong place : he saw it, and said, ' I must write another.' Mrs. Scott filled another cheque, and he began anew ; and I am satisfied he was a whole hour in his attempt to sign this. At last he made something like ' Robert Scott,' which was barely legible. When he found he had succeeded, he spoke as well as he could these remarkable words : ' Here, Dr. Clarke, here is my last act ; and this is for the work of God in Shetland ; I send it to heaven for acceptance ; and the inhabitants will see from the writing that I shall be soon after.'

" I turned his chair a little about, he leaned himself back, and sighed out, ' Glory, glory be to God for His astonishing love to such a worthless worm ! O, God is love, and he that dwelleth in love, dwelleth in God.' This last act seemed to have closed all his earthly concerns, but it was evident that he could not have been satisfied had he not performed it. He is sinking very fast, but perfectly sensible ; he will, to every human appearance, keep his next Sabbath in heaven. Talking of resignation, he said to the doctor, ' My soul is perfectly resigned to the divine will, I have a full assurance of God's love, and it is no odds to me whether I be found in this world, or in the world of spirits, an hour hence.'

" The Rev. Thomas Roberts, one of our preachers, now lies dead in Bristol : I hoped to have seen him, but he was gone before I reached the city. I should have been glad to have seen him. Forty-seven years ago I sent him out to preach his first sermon ! He was an amiable, sensible, and pious man !

" I write this long before day. I hope you have gone over to see my poor old Mary since my absence. Give

my love to Mr. Tomkins, and to all the members of your family, and to your amiable neighbors. May God bless you and yours.

I am, my dear Mrs. Tomkins,

Yours affectionately,

ADAM CLARKE."

The following Letter, on the same subject, will interest the Reader : it is addressed to Mrs. Clarke, and dated,

Pensford, Jan. 20, 1832.

" MY VERY DEAR MARY,

" FOR some days past we have been hourly expecting the demise of Mr. Scott ; he has eaten nothing for a long time. His excellent wife is sadly broken down ; for she takes little or no rest, and she earnestly begs me not to go away, and I think I cannot leave her.

" Yesterday Mr. Roberts was buried in Portland Chapel. I could not go, and now his Widow has sent requesting me to preach his funeral sermon on Sunday morning. Of course I could not consent ; for while the breath is in poor Mr. Scott, I cannot leave this house.

" The cold I got in the overturning is now affecting me sadly, I pray God that it may not be very afflictive. We hear that the cholera has got to London ; wherever it may be, there is God ; and perhaps both you and I are immortal till our work is done.

" *January 21.*—At half-past ten this evening, Mr. Scott changed mortality for life ; such a death I never witnessed. We had prayed to God to give him an easy passage, and we did not pray in vain ; for he had one of the most placid and easiest I have ever heard of or seen : his wife, and several of the relatives, and myself, were kneeling around his bed, I offering the departing prayer,

and after it, having just time to rise from my knees, go to him, lay my hands on his head, and pronounce the blessing of Aaron on the Israelites, Numbers, chap. vi. verses 24 to 26, ‘*The Lord bless thee and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up His countenance upon thee and give thee peace,*’ when his last breath went forth! Scarcely any one shed tears, the victory over death was so evident and so complete, every heart was absorbed in heavenly feeling. Thus, in the eighty-fifth year of his age, died this undeviating Friend of Shetland. I would not have missed this sight for a great deal! I seem to have come here in order to learn to die.

“ I will to-morrow, if possible, get over to see our son Joseph at Frome, and be back time enough to be present at Mr. Scott’s funeral, and after that I will get back to you as soon as possible. May God sanctify this scene to my salvation.

Ever, my dear Mary,

Yours affectionately,

ADAM CLARKE.”

“ P.S. Mr. Scott having loved Shetland, has loved it to the end; for he has left £3,000 to the Shetland Mission in the $3\frac{1}{2}$ per Cents., besides the following beneficences to other charities.

£

- | | |
|------|--------------------------------------|
| 1000 | General Wesleyan Missions. |
| 1000 | Preachers’ Annuitant Fund. |
| 1000 | British and Foreign Bible Society. |
| 300 | Naval and Military ditto. |
| 200 | Strangers’ Friend Society in London. |
| 200 | Baptist Missions. |
| 200 | Strangers’ Friend Society in Bath. |

£

200 Hibernian Missionary Society.

200 Moravian Missionary Society.

200 London Missionary Society.

100 Tract Society, Bath.

100 Tract Society, Bristol."

It appears that, during Dr. Clarke's sojourn at Pensford, he addressed the following congratulatory address to His Royal Highness the Duke of Sussex on the anniversary of his birth-day.

Pensford, Jan. 27, 1832.

"MAY IT PLEASE YOUR ROYAL HIGHNESS,

"ENCOURAGED by the condescending notice which your Royal Highness has often taken of myself and my labors, I beg leave once more to have the high honor to approach your presence with my humble yet fervent congratulations on the auspicious return of your natal day, a day which should be, on this account, venerated by every true Briton ! by every person to whom science and learning are dear ; by whom civil rights are duly estimated ; by whom the rights of conscience are deemed sacred ; and I may add, by all who devoutly wish for the diffusion of true religion, social happiness, and secular prosperity, throughout the empire.

"Those who have most closely witnessed your public life, are the most fully convinced, that, to promote the accomplishment of those important ends, has ever been the prime object of your Royal Highness ; and that, especially in the eventful year which is now closed, the voice of your Royal Highness, has not only been lifted up in its native, as well as in its well-cultivated, energetic eloquence, to recommend, vindicate, and support the soundest and most beneficent measures for the

safety and welfare of the state; but they see also, that your widely-extending influence, and generous patronage of benevolent institutions, and of the wise and the learned, have been invariably employed to give life and activity to your Royal Highness's recommendations. Your Royal Highness has the happiness to see that your exertions have not been in vain, and that you flourish in a better world than that into which you were born; and others witness, that your Royal Highness's share in promoting this general amelioration, is as large as your exertions have been marked, indefatigable, and decisive.

* * * * *

“ On the last anniversary of your Royal Highness's birth-day, I was led to augur, from the *signs of the times*, that the period was fast approaching, in which the wisdom and experience of your Royal Highness must be called forth to assist the counsels and deliberations of the state; as mighty efforts would be necessary to correct a system of corruption, which, though even *superannuated*, was still potent and influential; to reduce to order what was confused, and after having purified the sources of civil justice and civil rights, place them, with all their attendant virtues, and concomitant excellencies, more conspicuously upon their seat next the throne of the kingdom. The time has arrived, the mighty struggle has commenced, all the outworks of corruption and death have been carried, and the battle is turned to the gate. The citadel, though well posted and strongly fortified, will shortly, by its downfall, more abundantly illustrate the mighty working of the truly patriotic sovereign, Βασιλεὺς τ' ἀγαθὸς κρατερός τ' αἰχμητής, accompanied by his thrice royal brother Sussex, and supported in the field by the veteran bands of the patriotic throne. May the last and

most ruinous blow be dealt by the arm of your Royal Highness, that we may exultingly say, (the last head of the monster of political corruption being lopped off,)—

‘ *Thou hast done it, Royal Knight, the hydra lies
Cursing her fate, and as she curses dies.*’

“ I have lived to see many political changes in this country in the last half century, and *almost all* for the *worse*; but a brighter day seems now to dawn. Your Royal Highness has long swam against the stream of political malversation, and for a time, apparently *studio inani*; but now you stem the torrent, and gain upon the flood. Old as I am, I hope to live long enough to see the mighty regeneration commence its career of general blessedness; and your Royal Highness pre-eminently associated with the sovereign of the empire, and king of the people, in the administration of the justice, mercy, and benevolence of the state; that the people may praise God for the *king*, and laud Him for the *prince*; that the throne may, for ever, be established in righteousness, and your august person in health and happiness, joying, and beholding the order and general welfare.

‘ *O mihi tam longæ maneat pars ultima Vitæ
Spiritus et quantum sat erit tua dicere facta !*’

“ May the Lord of heaven and earth bless your Royal Highness! May He give you many days, and cause you to rejoice in them all! May you live long, a blessing to the nation, and a praise among men! *Et serus redeas in cælum.*

“ Begging pardon for this address, may it please your Royal Highness, permit me still to have the honor to be

Your humble, obedient, dutiful, and

Most affectionate servant,

ADAM CLARKE.”

The subjoined Letter was in reply to one addressed and signed by order and in behalf of the Board of Managers of the Missionary Society of the Methodist Episcopal Church of New York, dated Dec. 23, 1831.

On its reception, Dr. Clarke, regretting his inability to go over to the American Continent, to assist in their Missionary labors and in their Church Assembly, expressed his good wishes for that rising state, and for the honor the invitation conferred upon him, in the following terms, to those gentlemen whose names were subscribed to this letter.

“[To Doctors and Messrs. J. Emory, B. Waugh, J. Bangs, T. Hall, and G. Suckley.]

Feb. 6, 1832.

“GENTLEMEN AND REV. BRETHREN,

“HAVING been absent in the West of England for a considerable time, your letter did not reach my hand till some weeks after its arrival. Your kind invitation to visit the United States was gratifying to me, and had I been apprised of your intention a few months earlier, I should most certainly have endeavored to have met your wishes, and by doing so, I have no doubt I should have been both gratified and profited. But the warning is too short, and I am engaged so far both to England and Ireland in behalf of our Missionary cause, that I cannot by any substitute redeem those pledges. I had proposed also to have visited the Zetland Isles if possible; but as I had not pledged myself to this voyage, I could have waived my purpose in favor of America, to visit which I have been long waiting for an opening of Providence; I might add, that I should have wished to have had the appointment of our Conference for the voyage.

“ Now, although I feel a measure of regret that I am disappointed in this wished-for visit to the American Continent ; yet I am far from supposing that there may not be a providential interference in the way. I am, as no doubt you have already learnt, an *old man*, having gone beyond *three-score years and ten*, and consequently not able to perform the labor of youth. You would naturally expect me to preach much ; and this I could not do. One sermon in the day generally exhausts me ; and I have been obliged to give up all evening preaching, as I found the night air to be peculiarly injurious to my health. My help therefore must have been very limited, and in many cases this would have been very unsatisfactory to the good people of the *United States*. This difficulty I grant might have been supplied by an able assistant, who might have been inclined to accompany me ; but even this would not have satisfied the eye or ear of *curiosity*. But as the journey is now impracticable, these reflections are useless.

“ I respect, I wish well to your State, and I love your Church. As far as I can discern, you are close imitators of the original Methodists, (than whom a greater blessing has not been given to the British nation since the Reformation,) holding the same doctrines, and acting under the same discipline ; therefore have you prospered as we have prospered. There is no danger so imminent, both to yourselves and to us, as departing from our original simplicity in spirit, in manners, and in our mode of worship. As the world is continually changing around us, we are liable to be affected by these changes. We think, in many cases, that we may please well-intentioned men better, and be more useful to them, by permitting many of the more innocent forms of the world to

enter into the *church*; wherever we have done so, we have infallibly lost ground in the depth of our religion, and in its spirituality and unction. I would say to all, keep your doctrines and your discipline, not only in your church books and in your society rules, but preach the former without refining upon them—observe the latter without bending it to circumstances, or impairing its vigor by frivolous exceptions and partialities.

“As I believe your nation to be destined to be the mightiest and happiest nation on the globe, so I believe that your Church is likely to become the most extensive and pure in the universe. As a Church, abide in the Apostle’s doctrine and fellowship.

“As a nation, be firmly united; entertain no petty differences;—totally abolish the slave trade;—abhor all offensive wars;—never provoke even the punyest state;—and never strike the first blow. Encourage agriculture and friendly traffic. Cultivate the sciences and arts;—let learning have its proper place, space, and adequate share of esteem and honor;—if possible, live in peace with all nations;—retain your holy zeal for God’s cause and your country’s weal; and that you may ever retain your liberty—avoid, as its bane and ruin—a national debt. I say to you, as it was said to Rome of old,

*‘Tu regere imperio populos, Romane, memento,
Hæ tibi erunt artes pacisque imponere morem,
Parcere subjectis et debellare superbos.’*

“But whither am I running? Truly, truly do I wish you good luck in the name of the Lord, and, therefore, with my best prayers for your civil and religious prosperity, and hearty thanks to each of you individually for the handsome and honorable manner in which you have

framed your invitation, I have the honor to be, Gentlemen, and Rev. Brethren,

Your obliged humble servant,

And most cordial well-wisher,

ADAM CLARKE."

The subjoined letters cannot fail to prove interesting: they are the reminiscences if not of kindred spirits, at least of great minds. The first is from Dr. Clarke to Dr. Robert Southey:—

Haydon Hall, Feb. 24, 1832.

"DEAR DR. SOUTHEY,

"LITTLE as it might merit your attention, I suppose you may have met with a work, the first volume of which, I published several years ago, entitled, 'The Succession of Sacred Literature.' This I began at the giving of the Law; and in the volume to which I refer, I brought it down to the year 345. I projected a second volume, which I intended to bring down to the invention of printing; but my Comment on the Sacred Scriptures requiring much time, and the 'Public Records' intervening, on which I was obliged to spend ten years, I could no longer go on with my 'Succession,' and thus the work was remitted for about twenty years. The public was repeatedly calling upon me for the performance of my promise in the second volume; and my eyes failed so much in the more than difficult work of examining Records, in all kinds of hands, in various languages, from William the Conqueror, down to Queen Anne, that I found myself too much worn down to commence an examination of all authors and ecclesiastical writers, for twelve centuries, in Greek and Latin; and therefore would have utterly

abandoned the work, could I have been able to persuade the public that I could keep good faith with it in so acting. A good Providence, however, removed my difficulty. A few years back, my youngest son, Joseph, having finished his academical studies at Trinity College, Cambridge, and entered the Church, having a strong predilection for ecclesiastical antiquities, had begun the reading of the Fathers: he soon mastered my intention and design, took up the work where I had left it; and after the same manner, and in the same spirit, brought it to a close. A few months ago it was finished at press.

“ You may well ask, my dear Sir, what is my object in breaking in upon your time with such a chronological detail of labor and disappointments? I answer, partly for having a reasonable opportunity of renewing an acquaintance with a gentleman by whom I have felt it an honor ever to have been known; and, secondly, to fulfil my son’s ‘ request to present in his name, and also in that of his Father, a copy of the Succession of Sacred Literature to Dr. R. Southey.’

“ I was not a little mortified to find, after my return from Kensington Palace, that you were at the Royal Duke’s levee, and I had not the opportunity of making my bow to you in the presence of the mighty ones who crowded those splendid rooms. I hope the next time to have better luck.

“ There have been so many singular associations connected with our first meeting, at 5, James’ Place, Bristol, that I never think upon them without considerable pleasure; and indeed, I may say, *quoad* myself, with surprise. The amiable Charles Fox is gone; and he died as a Christian should die.

“ May the ever-blessed God, in his endless mercy, give

to all those who remain of that company, a lot among the sanctified, by Christ Jesus ! Amen.

“ I beg the honor to be, dear Dr. Southey,

Your obliged and affectionate Friend,

ADAM CLARKE.”

Dr. Southey's reply to Dr. Clarke :—

Keswick.

“ DEAR SIR,

“ YOUR book has just reached me ; for which, and for the kind letter that accompanied it, I thank you heartily. By this same post, I shall express my thanks also to your Son. You are happy in having one who treads in your steps, and shews himself so willing and so able to continue your labors.

“ The Dr. Southey whom you might have seen at Kensington Palace, is my brother, who, I suppose, went thither as a Fellow of the Royal Society. I am seldom in London, and never at levees when I can with propriety avoid them ; yet I would willingly go to one for the pleasure of meeting you there, once more, after an interval of three and thirty years !

“ Twelve months ago, I passed three days at Bristol, where I had not been for twenty years before. I went into my father's shop, and requested leave to go into the house ; and into the room where my cradle had been rocked. I went also to Bedminster, where my mother was born, and where in her mother's house the happiest days of my childhood were passed : there also I asked permission to go in. The house had been remodelled, and the gardens laid out in the manner of these times. I recognized nothing as it had been, except a few trees which my uncles and my grandfather had planted.

“ At my good old friend, Joseph Cottle’s, I saw an excellent likeness of Charles Fox, his sitting for which I very well remember. It ought to be preserved as the remarkable countenance of a very amiable and remarkable man. I have profiles of himself, of his wife, and of the parrot, of which they were both so fond ;—the human likenesses, taken by Cottle, and reduced by a pentagraph,—the bird sportively cut by him on the same evening. I have also a drawing of the bridge at Almaraz over the Tagus, made by Fox from a sketch which I brought from the spot ; and I have his card as a bookseller at Falmouth. Upon the feeling which induces one to preserve such things, what a superstructure have superstition and knavery erected !

“ Farewell, dear Sir, and believe me always

Your’s, with sincere respect and regard,

ROBERT SOUTHEY.”

The following Letter, detailing a visit of Dr. Clarke’s to His Royal Highness the Duke of Sussex, is highly interesting, and characteristic of the writer.

Before Day, Feb. 13, 1832.

“ MY VERY DEAR MARY ANN,

“ THE post of the morning you left us, brought me the card of His Royal Highness the Duke of Sussex, to attend his Levee or Conversazione on Saturday evening, at nine o’clock. I set off by the coach on Saturday morning, and spent all the day at Bayswater. I was the forty-first in the arrivals : a number of officers were telegraphs, and the names flew by them to His Royal Highness’s ear. I entered the large room, where, at the threshold the Duke stood, who seized my hand, and said how glad he was to see me ; the arrivals became very quick ; and

for some minutes his time was occupied by receptions ; I stood not far from the entrance, speaking to Professor *Lee* and some others ; the Duke came again to me and said, ‘ Dr. Clarke, do you know the Archbishop of Canterbury.’ ‘ No, Sir.’ ‘ Come with me, and I will introduce you to him.’ He took me by the arm, and led me through the crowd :—we came to the Archbishop—The Duke said, ‘ Here, my Lord, I have the pleasure of introducing to your Grace, my friend Dr. Adam Clarke.’ I bowed, so did his Grace, and immediately held out his hand : he said, ‘ Dr. Clarke, I am glad to see you ; I know you well by character, and have often received instruction from your writings,’ (you know that he was one of the Commissioners on the Public Records,—and to my papers read before those Commissioners, he undoubtedly alluded.) That over, the Duke took me through the crowd, and introduced me to the Bishop of Chichester, who talked with me for a quarter of an hour, till up came the Bishop of London, who shook my hand, enquired after my health, and asked after your Brother Joseph. Before he came up, I had been extolling the exertions of the Bishop of London to his Lordship of Chichester ; who, addressing the Bishop of London, said, ‘ Ah, my Lord, Dr. Clarke and I were talking of you before you came up ; but I will not tell your Lordship what Dr. Clarke said of you.’ Soon after, the Duke took hold of my arm, and begged to introduce me to some of the Foreign Ministers, Lords, Chief Functionaries, Learned Foreigners, &c., &c. After a great many *to’s* and *fro’s*, the Duke, addressing me with great affection, said, (scores being all around us,) ‘ Dr. Clarke, I am very glad to see you.’ His Royal Highness told me that *Ram mohun Row*, would be here this night, and he would introduce me to him. I bowed ; and then it was about twenty minutes after ten, and I

was determined not to stay late ; I therefore slipped off, and met *Ram mohun Row* as I came down the steps ; but I passed on to look for my gig. When I came into the ante-room for my hat, one of the gentlemen in waiting came from up stairs,—‘ Sir, the Duke has been calling for you.’ I said, ‘ I am just setting off.’ He said, ‘ The Duke has been calling *twice* for you.’ I ran up stairs, my hat in my hand and my colored handkerchief about my neck, and entered the large saloon ; the Duke spied me in a moment—caught me by the hand, led me to *Ram mohun Row*, and introduced me. As soon as this was over, I slipped out, and away went your Father, from a place where he had received the highest honor.

“ I must run, or I shall perhaps lose the coach ; your Mother will be in on Saturday, I think. Love to Mr. Smith.

Your affectionate Father,
ADAM CLARKE.”

In the early part of February, Dr. Clarke was officially applied to by the President and Wesleyan Missionary Secretaries to take a part in the Anniversary Services of that Society, as appears from the following note :—

Haydon Hall, Feb. 15, 1832.

“ I HAVE just received a respectful and earnest request from the President and Missionary Committee to preach for them on Friday morning, at Great Queen Street, and either there again or somewhere else, on the following Sabbath morning. I wish to do them any kindness in my power, notwithstanding their ‘ *Resolution* ’ about my poor Irish Schools ; and though engaged both to Birmingham and Sheffield at that time, I have written to both to put it off a week later, in order to meet the wishes of the Com-

mittee. As to the opposition to the Schools themselves, I saw some persons who, through the fear of man, drew back from their open support of them ; and many thought I should have been obliged to give them up : but who, being such an one as I am, would flee into the Temple to save his life ? To discomfit Adam Clarke in a work which he knows to be good, and which he feels it to be his duty to perform, is no easy task ; to frighten him from it, is still more difficult.

“ Mr. Thurston, Captain Ryerson, and the Chip-pe-way Chief, came here last evening, and remain till to-morrow : the Chief is amiable and intelligent.

“ Give my love to old Father Sundius and all the Family ; I must strive to see them when I next run over to Newington. God be with you all,—from Mr. Smith to his fine young men of sons, for I have lost in them the nice little boys Charles and Frederick, the girls, and so on to the young one, not forgetting Madame Tooth. Amen.

Ever your affectionate Father,

ADAM CLARKE.”

During Dr. Clarke's first abode in London, while then residing in Spitalfields, he had become personally acquainted with that eminently philanthropic man, Dr. Hawes, one of the Founders of the Royal Humane Society.

This gentleman had often solicited Dr. Clarke to preach a Sermon in aid of the Funds of that excellent Charity,

and he had as cheerfully engaged some time or other so to do : but a suitable opportunity did not present itself during the remaining sojourn of Dr. Clarke in the Metropolis ; and in a few years afterwards Dr. Hawes died ; but Dr. Clarke felt that the obligation of his promise to that gentleman was not buried with him.

In the month of March, 1832, Benjamin Hawes, Esq., son of the late Dr. Hawes, made, through Mr. Richard Smith, an application for the fulfilment of the engagement so long before entered into with his Father for the Sermon in question, and obtained Dr. Clarke's consent to preach it, and the use of the chapel in the City Road, from the Trustees, for that purpose ; and accordingly on the morning of the 25th he preached at City Road, in behalf of the Royal Humane Society, from John v. 25 ; for which the thanks of this Society were afterwards cordially voted to him.

That Dr. Clarke still labored almost without ceasing, though, as he termed it, in reference to his having been made a Supernumerary, "placed beyond the working pale," is fully proved from the subjoined letter, addressed to one of his daughters, dated

May 4, 1832.

"MY VERY DEAR ANNA MARIA,

"YOUR Mother has been very poorly since our return home, and as to myself my strength is nearly all gone. In my way to town to-day from Pinner, my fellow-traveller challenged me, saying she knew me well, and had followed my preaching for many years in London. She knew also your Mother, Aunts, Mrs. Butterworth and 'the angelic Mrs. Pond.' She is just returned to England, after an absence of sixteen years, spent in France,

Switzerland, Germany, Italy, Portugal, the West Indies, St. Helena, the East Indies, &c. Her last residence was in Portugal, where her husband died: he had been ambassador from the Spanish Cortes and the Court of Lisbon to that of London: his name was Count De Carréa, to whom she was married in London. With this travelled and intelligent lady I had an agreeable conversation till we reached town. What journeyings have I lately passed through; they have come on in such quick succession that they have overwhelmed me: I have been to Birmingham, where I preached in Cherry Street Chapel in the morning, and at Belmont Row, at half-past two, of the same day, and on Monday took the Chair at their Missionary Meeting, from five till ten at night. The next morning I had two miles to walk in the rain, and get into the coach, and travelled till eight at night.

“*Friday, April 27*,—I was at great Queen Street for Missions again, and the word of the Lord was with power.

“*Sunday, April 29*,—I was at Southwark, but I found my strength prostrated; I talked a little, but could not preach; indeed I almost thought while in the pulpit that I should be able to preach no more. After I came out of the pulpit, however, I had four children to baptise, and in that the remaining spark burnt out afresh; but I was poorly all day: and at the Public Meeting at Exeter Hall I said but little, and felt it to be to little purpose.

“In this state I am preparing to set off for Sheffield, where I have to preach both Sunday and Monday;—then back to Bruerton, to preach on the following Sabbath;—then get to Liverpool, and across to Donaghadee, and so on to Coleraine; and this without any companion or friend: being without a companion is a great trial to me;

and the labor and it together, are more than upwards of seventy years should bear. With love to Mr. Rowley and the children, I am,

Your affectionate Father,

ADAM CLARKE."

That such labors as those mentioned in the preceding Letter, were too great for Dr. Clarke's health and strength is most certain ; but he forgot himself when requested to assist others, and his own age was forgotten too, when summoned to work in the vineyard of his heavenly Master.

His journeyings were not yet at an end, neither were his labors yet terminated, for he says in a letter to Mrs. Clarke, dated

Sheffield, May 6, 1832,

"MY VERY DEAR MARY,

"I HAD a wearisome night's journey on Friday, and arrived in this town thank God without accident at three o'clock, p. m. Mr. Beet was waiting at the coach for me and took me to his house, where several friends have called to see me : but what think you ? they have placarded me to preach at Carver Street this morning, and at Norfolk Street this evening, at six o'clock, and tomorrow for the Missionary Meeting. I positively protested against this arrangement last night when I heard of it : the preachers begged and entreated, and at last went off in despair saying they 'should be ruined.' Faint and weary I wanted to get to bed ; when at supper, in came a *posse* deputation, begging me if I could not preach in the evening, to preach at Norfolk Street, after I should have finished at Carver Street. I treated them civilly ;

and after they had worried me for half an hour they went away : then there was a hue-and-cry, many blaming the managers for their precipitancy, others deploring the state of the case.

“ I went up to bed, and said, in a kind of anguish within myself, *Let me die with the Philistines*. I told my design this morning, it flew like fire : Carver Street was packed before ten o'clock. I preached on Heb. x. 5—10, and God was present. At about two o'clock I was in Norfolk Street ; oh, what a crowd ! I understand many went straight off from Carver Street to be in time to secure a place in Norfolk Street. I took Rom. v. 1, 2, it was a time of spirit and of power : the people are delighted, and say nothing like this was ever before seen in Sheffield.

“ I am just come in, and write this in order for to-night's post. The London post is just now arrived, and brought me a letter from Mr. James of the Mission House, in answer to one I had written him begging him not to publish my speech at Exeter Hall, as it was too feeble either to do the cause or myself credit : he has another opinion of it, and conveys the following news :—

“ ‘ YESTERDAY'S Jamaica Packet brought us most distressing intelligence from the Missionaries there : five of our chapels are levelled to the ground by white men, consisting of Magistrates, Custadoes, Constables, Militia, Merchants, &c. I fear there is no redress for the loss of property : several of the Missionaries have not been able to enter upon the Circuits to which they have been appointed in consequence of the hostility of the Colonists.’

“ My dear Mary, I see that there is a flame kindled in our inheritance, and I feel that I am needed : the terms in which Mr. James speaks of my services, as he calls

them, are affecting. I shall pocket and seal up all my causes of complaint; join myself even to the forlorn hope, at the front of the storming party, and mount the breach for the God of Armies in the defence of His people!

“The people here, young and old, are almost ready to eat me in their kindness: what procures me, wherever I go, this influence and love? The Truth of God, which I proclaim in the love of it, and which He conveys by His mighty power to the hearts of the people. Let the children know of my welfare. Oh, may God have you still in His holy keeping.

Ever your affectionate Husband,

ADAM CLARKE.”

[*To the Same.*]

Bruerton, May 11, 1832.

“I CONCLUDED my work at Sheffield by preaching at Thorncliffe, on the 9th. I went and returned (fifteen miles) without eating an ounce of food: I shall soon require none, as my appetite and strength are pretty nearly gone. Our meetings at Sheffield were wonderfully blessed. It has been the sword of the Lord and of Gideon. I set off from Sheffield yesterday, and arrived here by seven o'clock this evening. My letter to them, waiting the answer to which detained me at Sheffield, they had not received, as it had lain nearly a week in the post-office. They knew not how to act about my coming or not coming, and I arrived just before a Council on this matter broke up: the result is, I am to preach at Stafford on

Sunday morning, ride back, nine miles, and preach at Bruerton at half-past two, and thus finish the day.

“ I know you will not let poor Mrs. Fox be neglected : while she lives send her something, with my blessing, every day.

Ever yours affectionately,

ADAM CLARKE.”

The poor woman referred to in the preceding letter, was one who had attended the preaching at Dr. Clarke's little chapel, and became, in consequence of the good effect it had upon her mind, a truly religious woman : but at this time she was ill, and apparently near to death. Dr. Clarke had frequently visited her during her long affliction, which she bore with a patience worthy of the Christian name, and in the steadfast assurance that when the earthly house of her tabernacle should be dissolved, she had a house above, eternal in the heavens !

Dr. and Mrs. Clarke were in the habit of ministering to her few wants from their own table, and it appears from the preceding note that, when even so far away from home, Dr. Clarke did not cease to remember her ; so kindly anxious was he always for the poor and the sick who came under his notice. He has several times been known when near his own gate, to give away his shoes in order to cover the feet of another, and to run in without any on, to seek a fresh supply for himself.

As the spring was advancing, Dr. Clarke became once more anxious to visit the Irish Schools ; but though thus solicitous for the education of the youth of his own country, he by no means forgot, or ceased to be anxiously careful for the Shetland Mission ; this he still superintended, and kept up a regular correspondence with the preachers in those islands in reference to the extent and

success of their great work. Extracts from these Reports Dr. Clarke had been in the habit of forwarding to the Editor of the Methodist Magazine, in which periodical they regularly appeared, frequently accompanied by a note from himself, begging a continuance of the support of the religious public to this interesting Home Missionary Station : it was however so far established as not to press so heavily upon Dr. Clarke as it had done in its infancy. The seed had long been sown, it had taken deep root, and had brought forth an hundred fold. The munificence of Robt. Scott, Esq. had placed the continuance of its existence on a sure footing, and consequently it did not claim Dr. Clarke's undivided attention, but rather shared with the Irish Schools his affectionate care : nor after reading his Journals in reference to these Schools, can we wonder at the interest which they excited in his mind, and the degree of importance he attached to their establishment and prosperity. He considered them as striking at once at the root of moral, social, and civil evil. Education, accompanied by religious and temperate discipline, he viewed as one of the greatest blessings to the community at large, and one of the strongest bulwarks of a nation ; his feelings were on the side of preventing evil before it acquired by habit the superadded strength of maturity ; and hence, throughout the whole course of his long life, Schools were invariably an object for which he cheerfully labored, and one which ever claimed his most affectionate regard.

We have already seen that Dr. Clarke was on his way to Ireland, after finishing his duties at Stafford and Bruerton, where he again received large assistance for carrying on his Schools from his friend Miss E. Birch : he proceeded to Liverpool, and at the house of his friends, Mr.

and Mrs. Forshaw, he was severely attacked with spasms, which for a time threatened his life, and he was earnestly implored by all his Liverpool friends not to proceed to Ireland; but imagining a steam-packet would not fatigue him, and being exceedingly anxious to see how they were prospering, and what were their necessities, he determined to go; for in his Journal, dated *Friday, May 18, 1832*, he says,

“ I LEFT Liverpool in ‘The Corsair’ steam-vessel, at half-past two, p. m., for Belfast, and after a delightful passage of about fifteen hours, landed at *Donaghadee* on the following morning at five o’clock; though so ill before I left Liverpool, I have had no farther attack of the spasms. My fellow cabin-passengers were the most dissolute I have ever met with: they talked politics of the most dangerous tendency, and indulged in conversation of a very libertine description. I could not stay in the cabin to hear such horrible stuff, so I walked the deck till a late hour, which was not healthy, and by which I have got a slight cold: when at last I went down, and could scarcely sleep, for they did not cease their conversation; I often used the prayer of the Psalmist, ‘Gather not my soul with sinners;’ and that of one of the ancients, ‘O Lord, let me not spend an eternity with such as these, whose company I could never bear while sojourning upon earth.’ I got to Mr. Harpur’s in safety, where I was expected and heartily welcomed by all the family.

“ *Saturday, May 19.*—I was surprised to find this little town so much improved since I was here about a dozen years ago: they have built a new and beautiful pier, which in deep water can lodge a large number of vessels, and from which, to Port Patrick in Scotland, a steam-

packet runs every day. There is much talk of connecting this place to the Scottish coast by a solid bridge, and in this work to employ convicts, instead of sending them to New South Wales.

“ *Sabbath, May 20.*—I preached this morning at half-past ten, at the Methodist Chapel, to a large congregation: all were deeply attentive. I preached from Matt. xviii. 19, 20. After preaching, I baptised a child according to the rites of the Church of England and Ireland, and the parents, though not brought up to the Church, received the service well, and were thankful.

“ *May 21.*—A dull, heavy day, depressing the spirit even of the most lively and active. I walked a little by the shore, and saw a little girl picking limpets off the rocks: I asked her for what purpose she was gathering those shell-fish? She answered, ‘To feed the pigs, Sir.’ And will the pigs eat these? ‘Yes, Sir, they are very glad of them.’ Do they eat them shells and all? ‘No, Sir, we boil them a little, and the fish fall out of the shells.’ I was farther informed, that for fattening pigs no aliment is equal to the shore shell-fish, and that it requires only a few feedings of these, when the pigs are put up to fatten, to strengthen their appetite, and to improve the flavor and texture of the bacon. I gave the child a penny for this piece of information, of the veracity of which there is, I understand, no reason to doubt. The poor little bare-footed gatherer of this marine meat for the fattening of hogs, at first refused to take this little gift, modestly saying, ‘she did not require it.’ The moral poor of Ireland are not vitiated by a poor-house education, but feel that spirit of independence which renders them superior to the servile spirit of those who are taught

to live on begging, or on legal and systematic charity. This has been the case with England by the operation of the poor laws; the noble and independent spirit of the yeomanry is degraded and nearly extinct; and when Ireland gets the poor laws with which it is now threatened, the present rising sun of its prosperity will sink below the horizon, to rise no more for ever.

“ *May 22.*—I took a walk up what is called the Moat: it is an artificial hill, on which a castellated building is erected, and serves as the powder magazine, and from it there is a fine view of this extensive and beautiful bay; also a large part of the Down coast, the County Antrim hills, the Lough of *Belfast*, the Copeland Islands and their light-house, the Island *Magee*, and the Scottish coast, especially *Port Patrick*, which is nearly opposite; the whole makes a beautiful view, and the town, the houses of which are well white-washed without, is remarkably neat, and exceedingly clean: the inhabitants are respectful and respectable, and very decent in their attire, and deep poverty is nowhere apparent: this is the consequence of the constant employment of the females, in what is called the sprigging business, or embroidering on cambric or muslin: a pattern is first portrayed or printed with a light unstaining blue, which is easily discharged, containing all the outlines of the sprigs or flowers that are to be raised by the needle and cotton thread, over the marked pattern on the stuff. This sprigging is used to adorn handkerchiefs, aprons, collars, &c.; it is executed with extraordinary neatness, and when finished, is sent to be bleached, and then is fit to be exposed for sale. A good hand can earn eleven or twelve pence per diem at this work.

“ *May 23.*—Being rather indisposed with close application to writing early this morning; I walked out in the course of the day, and had an opportunity of seeing a company of spriggers at work: they were all neat and clean, and seemed to be very quick at their work: I fear whether their close confinement be not detrimental to health, as I find several of the young women are consumptive, and that many die of this disease. Alas! alas! that the very means of life should be, in frequent cases at least, the remote causes of its destruction; but by and bye mortality shall be swallowed up of life. I went in the evening to *Newton Ards*, about seven Irish miles on the road to Belfast, and had a very crowded congregation at five o'clock; they were deeply attentive during the hour while I explained the apostle's method of confirming the souls of the disciples, and exhorting them to ‘*continue in the faith, and that we must, through much tribulation, enter into the kingdom of God,*’ Acts xiv. 22. It was a very solemn time, and I think many were edified; for the Great Teacher was among us. After I had done, I walked on my way back to Donaghadee; in about half an hour the car overtook me, and in about two hours more we arrived there.

“ *May 24.*—I took cold last evening, and in the night began to experience its effects. A keen east wind was blowing on my right side; this we had both going and returning, which has given me a rheumatic seizure in my right cheek and jaw, and thence up my whole head; add to this, something like an inflammation has seized on the joint of the great toe of the right foot: it has much the appearance of gout; but as I never had any visitation of this kind, I fondly hope it is not a seizure of that sort.

I preached this evening in the chapel here, but could not put my foot to the ground, and it was a time of great refreshing from the presence of God. The subject was Psalm lxx. 4, 5, *Let all those that seek Thee rejoice and be glad in Thee*. I had a very bad night, and Mr. Harpur brought his family physician, Dr. Wm. H. Catherwood, to visit me: he is a very intelligent, pious man, and he has given me some good advice, mixed with many sensible observations.

“ *Friday, Saturday, Sunday, May 25, 26, 27.*—I am still bound down with my afflictions: my bowels have become sorely affected. I was to have gone to *Belfast* to-day, but disease has rendered this impossible, which is an additional affliction. Good is the will of the Lord.

“ *Sunday, May 27.*—I have passed a silent Sabbath. The rheumatism in my ankle and foot has rendered me utterly incapable of setting my foot to the ground!”

This severe indisposition so encreased upon Dr. Clarke, that he was entirely confined to his bed or room, and hindered from prosecuting those active projects which he had proposed by his journey to Ireland; but though confined in body, his mind was free, and he employed it in laying down rules and plans in behalf of these Irish Schools, which he feared personally being prevented from visiting. His Journal is frequently interrupted; for as it was intended as a mere detail of operations, when these were stopped by sickness, he merely noted in it the passing day with but a slight, if any observation; but by extracts from his communications to his family and friends at this period, these deficiencies may be made up, and the

submissive spirit with which he bore his affliction, will likewise appear.

Dr. Clarke says, writing to one of his sons :

May 29.

“ MY VERY DEAR THEODORET,

“ WHEN I left Liverpool, though I had been ill there with spasms, I was so far better as to hope I should have been able to go through my work here, and I have preached when I was scarcely able to stand, and the last time I did so settled the account ; for the next day I was unable to rise, and a physician was sent for : he thought the seizure in my foot would turn to an attack of the gout ! This was a Tocsin to me. I have been confined to my bed, and the amiable Physician, for one more so I never met, did all that skill, and constant and affectionate attention could do : he is a Presbyterian, and worthy the name of Christian. To make a long and painful story short, here I am totally useless. I am laid up at Mr. Harpur's, where even angels could not shew me greater kindness, and the best society in the place are overwhelming me with their affectionate attentions. I am now sitting in my easy chair : it indeed may be easy, but as for him who sits in it, easiness is far from him.”

On the following day, writing to his friend Mrs. Forshaw, he says,—

“ I WROTE to you, my dear Mrs. Forshaw, immediately on my landing ; for I knew you were extremely anxious on my account : I was then poorly ; I have since been very ill. You know when a man totters he may easily be

thrown off his centre of gravity : I was tottering when I came here, and now I am thrown down. I am laid up in the house of Mr. Harpur, where I am treated with the greatest kindness. I have not been across the door since I was first taken, but I am hoping to be able to get to Belfast by the end of the week. I have not done any of the work for which I came over, and time flies. I am sure that I shall be again welcome at Oakfield, and do not wonder if I appear sooner than you had reason to expect. I feel like the poor madman, who when he had broken out of confinement came straight to me, and when he was questioned by a stranger, then present, how he dared come to my house, replied, ‘ Where should a man in distress go, but to his friend.’ So may A. C. say in reference to Oakfield and several of his friends in Liverpool.

“ My hearty love to Mr. Forshaw, Mr. Comer and family. May we all live to Him, that we may live with Him for ever !

Yours affectionately,

ADAM CLARKE.”

Dr. Clarke continues his Journal :—

“ *June 1.*—I remain much indisposed. Dr. Catherwood is extremely attentive to me : I have sent him a copy of the likeness of me in my Commentary, in token of the friendly feelings I entertain for his great kindness, as well as medical attention, and he has just sent the following acknowledgment :—

“ ‘ REV. AND DEAR SIR,

“ ‘ ACCEPT my best thanks for your very highly-esteemed present, which I shall keep as a remembrance of one of the most interesting and important epochs in

my life,—the having been permitted the privilege of a personal intercourse with its very celebrated Original.

I am, Rev. and Dear Sir,

Yours very truly,

WM. H. CATHERWOOD.'

"*June 2.*—My pain has abated, and I have little strength, but what I have I feel anxious to use in order to get to *Belfast*. Well clothed up, a coach called for me, and has brought me to *Belfast*, but my disorder has encreased. What a poor life this is. Lord, sanctify it to me!

"*June 3.*—I preached this morning in the Methodist Chapel, Donegal Square; the congregation was very large, and deeper attention could not be manifested. At first I thought my voice could not hold out, however I managed it as well as I could, and it flagged but little. My subject was Gal. vi. 15, collated with 1 Cor. vii. 19, Gal. v. 6, Gal. vi. 15, and Phil. iii. 3. The text referred to two grand divisions of the human race, the Jews and the Gentiles, distinguished by the moral state in which they were then found; the one believing in God, and receiving circumcision as being in God's covenant; the other not believing in the true God, and not receiving this rite, having gods many, and lords many, without revelation, and with only the writings of their philosophers to trust to. The spirit of God's covenant into which the Jews entered by the rite of circumcision, is here pointed out by the apostle: the rite was nothing, and availed nothing, unless there was first the keeping the commandments of God, 1 Cor. vii. 19. Love to God and man, the sum of those commandments. Secondly, The faith which worketh by love; the principle of obedience without which

nothing can be done, Gal. v. 6. Thirdly, the new creation, Gal. vi. 15, a total change of nature from sin to holiness; and, fourthly, the sum of the whole—*worshipping God in the Spirit*; exulting in Christ Jesus, and having no confidence in the flesh, Phil. iii. 3. Conceiving aright of God, and giving a spiritual worship suitable to His nature; acknowledging that all redemption is in His blood, and that we have neither holiness nor happiness but through Him. *Having no confidence in the flesh*,—depending on nothing we have done or suffered, nothing we are doing, and nothing that we can do. I strongly inculcated the necessity of union among Christians—inveighed against their Polemical disputes—descanted on my favorite maxim, or what I call the sum of my creed,—God has brought thee and me into being, that we may get all the good we can from Him, and do all the good we can to our fellows.

“*June 4.*—I took the coach this morning, and got to Antrim in about two hours and a-half; here I was visited by a young clergyman, who is full of the belief of the near approach of the conversion of Irish Catholics to the Protestant faith; he found me an unbeliever, and he left me so.”

An account of Dr. Clarke's farther proceedings is best detailed in a letter to one of his daughters:

Coleraine, June 8, 1832.

“MY DEAR ELIZA,

“I THINK I told you, that the first time I crossed the threshold for about a fortnight, was when I left my chamber to go into the coach which was to convey me to Belfast; where the next day I was obliged to preach,

though scarcely able to stand alone. The following morning I set off for Antrim, (thirteen miles,) where I could not preach ; and the succeeding morning, having hired a covered car, purposed to get as many stages as I could towards Coleraine. Mr. Harpur, and his daughter, kindly accompanied me ; but I was ill enough on the road. Well, we got to Coleraine that evening, a distance of thirty-one miles. The next morning, leaning on the arm of a friend, I went to the bank, and settled all my affairs relative to the Schools. This small exertion was too much for me : I grew worse ; and last evening was obliged again to take to my bed.

“ I have kept back my situation from your Mother, as I could not bear to distress her ; but now I have mentioned it, though I have made as little of it as I could.

“ I am laid up at Mr. M'Alwaine's, and they are all exceedingly kind to me ; but I shall get home as speedily as possible. May God for ever be with you and yours !

Your affectionate Father,

ADAM CLARKE.”

The subjoined note, addressed to Mrs. Harpur, will evince the kindly feeling and grateful sentiments of Dr. Clarke, for personal favors. It was addressed to that lady on the return of her husband and daughter from escorting Dr. Clarke to Coleraine :—

June 9, 1832.

“ DEAR MRS. HARPUR,

“ I RETURN you my heartiest thanks for the innumerable kindnesses which I received from you and your family, while I was a helpless prisoner in your house, and for your still farther kindness in lending me your noble husband and daughter, to see me safely to this place.

“ How I have got on since I left Donaghadee, you can hear from Mr. Harpur ; and you will find that I am not in much better case at Mr. M'Alwaine's, than I was at your house ; and I must own, that my own expectation of a speedy recovery, is far from sanguine. I find that I can neither go forward, nor return ; and I think so soon as I get strength enough to enable me to go on in my work, I shall use it rather in returning to the other side of the great deep ; for it would be a sad thing to be ultimately laid up so far from my family ; and yet from a letter I received yesterday, I find that the cholera is got to Liverpool, and a universal terror has struck the hearts of the people : all have lost their confidence and courage, and consequently are more likely to receive, than to resist infection.

“ Now is the time for faith in God ! and where the cholera is, there faith and its object, God in Christ, are of essential consequence. For my own part, though I have suffered much, I am still suffering with but little prospect of a speedy termination ; yet my principal distress arises from my being necessarily a trouble to others. On this account, more than on any other, I pray earnestly to God to return to me in the spirit of health and mercy.

“ Please to give my hearty regards to those noble ladies who treated a stranger with such unparalleled kindness : their record is above, and they have my best thanks and my prayers. Give my love to the children ; and believe me, dear Mrs. Harpur,

Your highly obliged, and most affectionate

Friend and Brother,

ADAM CLARKE.”

From his Journal it appears that Dr. Clarke continued much indisposed ; for he writes,—

“ *Sunday, June 10.*—Though very ill, I have been obliged to preach here on behalf of the Foreign Missions, they having published for me to that effect; but the service has overpowered me.

“ *June 11.*—Last night I suffered unmixed anguish: and could not rest for hours. Mr. Cromie came this morning, and wished to take me to his house at Port-Stuart; but I am too feeble, and my foot and ankle are in such intense pain, that I could put on no kind of shoe. I must not venture on any more public duty, till there be some certainty of my being in a proper state of convalescence. I have suffered several relapses from want of attending to what I must now call my resolution.

“ *June 12.*—I am still indisposed, and incapable of proceeding on any business, I have seen two other of the school-masters, and agreed with them to commence the schools at nine o'clock in the morning; remit at twelve, that the children may have their dinners; commence again at two, and break up at five. They have reported to me their progress, and I find it to be respectable and satisfactory. Their hearts appear to be in their work; and they labor for the best interests of the children. They also are diligent in visiting the villages, and in exhorting and teaching the people to return to God, and to live for eternity!”

On Dr. Clarke's family learning these melancholy accounts of his continued ill health, his second son, Mr. T. S. Clarke, determined to set off for *Ireland*, to watch over his father's health, and to bring him home, so soon as he should be sufficiently restored to bear the fatigue of the journey. Accordingly, June 12, Mr. Theodore

Clarke left London for Liverpool on the outside of a coach, which chanced to be unusually loaded. Taking his seat in the front, there was a deal box so placed, as to prevent him sitting erect: of this inconvenience he complained, and at the next stage it was removed, and swung on the side on which Mr. T. S. Clarke was sitting. Between three and four o'clock of the next morning, on descending a steep hill, near Leamington, the coach was overturned on that very side, and the whole of the passengers were thrown off, Mr. Clarke undermost, and the iron bar of the Coach-box pressed upon one of his legs, which would have been shattered, had it not been for the deal box mentioned above, which was filled with clothes, and thus prevented the coach from coming entirely to the ground. Mr. Clarke was conveyed to *Birmingham*, and a surgeon wrote off to his family to communicate the painful intelligence. He was much bruised, and his limb considerably injured; all proceeding on his proposed journey was at an end, and it was a fortnight after this before he was able to return home, and several months ere he fully recovered from its ill consequences.

Dr. Clarke was not aware of his son's intention of joining him; but proceeding in his Journal, he says:—

June 13.—I am better to-day; and if I continue to amend, I hope to ride to Port-Stuart to-morrow. May I be duly sensible of the mercies of my God!

“*June 14.*—Still feeling a little better. I purposed to attempt a visit to *Port-Rush* and *Port-Stuart*. I set off on Mr. M'Alwaine's car, and was pretty well secured from

the weather, which was still cool. I got to the place where the edifice, which is intended for a chapel and school-house, is now at the square in building, and looks well. I walked about a little, and saw some very poor miserable objects: among the rest, a well-looking girl in her teens, without a whole article upon her body, and not enough of rags to keep her from the cold. It is true she is a little weak in her intellect; but how can the genteel and well-dressed females who frequent this shore, bear to see such an object! The very frequency has blunted the edge of observation, and produced a callousness of feeling, which proves how easy it is to forget that such persons share a nature common to themselves; and that with the mantle of charity they should cover those forlorn persons, who, perhaps, had they their sense, would rather perish behind a rock than be exposed to every passer-by, soliciting, generally in vain, the icy hand of charity? Frequent sights of misery, blunt the feelings of the human heart, and eventually destroy its delicacies. Oh! how I wished this girl at Coleraine, that I might have got some suitable garments for her. May it yet be in my power to help this forlorn female!

“*June 15.*—Mr. Cromie has this morning called, and informs me that he is going to set off on a trip to the Hebrides, in his yacht, accompanied by several gentlemen. He is to visit *Isla, Staffa, Mull, &c.* May he be preserved in safety! I have not been able to visit him, and I cannot wait his return, so I shall now embrace the first return of strength to return to England. May God direct and support me! Amen.

“Thus far I have had a dismal and unprofitable journey, as far as concerns myself. What strength I had I have

freely expended it in preaching for the Missions. Accept my services, O Lord !

“ A letter by this evening's post informs me, that my family, learning of my indisposition, have sent off my son Theodoret to bring me home. Probably he will be here either to-day or to-morrow.”

In the intermediate period of expectation, Dr. Clarke addressed the following letter to Mrs. Clarke :—

Coleraine, June 15, 1832.

“ MY VERY DEAR MARY,

“ I HAVE just received a letter from Mrs. Tomkins, informing me that Theodoret set off on the 12th instant from London from Liverpool. I think he will be here to-night by the Belfast mail. I cannot stand alone, I am so exceedingly weak ; but I think that I am about to get better. Rest, and ease of mind, will do much toward my restoration. You recollect I used to praise this Coleraine society as one of the most Methodistical in all our connexion ; but that generation has passed away, and there is scarcely son or daughter left to light the lamp of the Lord, or to keep watch in the city by night. Order and discipline are now wanting. Preaching does not commence till eight o'clock in the evening. Want of method and order in Ireland, is like the withering blast of the desert, it ruins every green thing.

“ For want of manufactures, the streets and the country are full of boys and girls, from nine or ten, to fourteen or fifteen years of age, only half clothed, having nothing to do, and not desiring to do anything. Manufactures are a blessing, independently of the means—the support of life, which they produce. The discipline and order which they introduce, are unnoticed restraints on immorality and

I have resolved to set off, before he could arrive, for England!

“*June 20.*—I left *Coleraine* in an open car, on my way to *Belfast*. After a tedious journey of ten hours, we reached *Antrim*, (thirty-two miles,) and I took up my lodging with my old friend, Mr. Alexander Mackey, where I was most kindly entertained, and where I had four hours’ sleep.

“*June 21.*—Left *Antrim* this morning about half-past nine, a. m., and after a fatiguing ride in a gig, reached *Belfast* about one o’clock, a journey of about seventeen English miles. I saw several friends, and went on board the “*Chieftain*” steam-vessel, Capt. Owen, for *Liverpool*, and sailed at four, p. m. The day is delightful, with a smart breeze, but rather contrary. We have a good many passengers, and all hitherto appear orderly and civil.

“This is the longest day of the year: may it be auspicious, and may God send us His especial blessing! Passing by *Donaghadee* at seven o’clock, I held out my pocket-handkerchief from the quarter-deck, but could not discern any counter-sign from my friends on shore.

“*June 22.*—The whole night has been an inundation of rain, and the wind became right a-head. The morning dismal and wet; but at ten o’clock it cleared up: the wind blew in our favor: we spread all our canvas, and arrived at *Liverpool* pier at three o’clock, p. m. I crossed the *Mersey*, and got to my friends, Mr. and Mrs. *Forshaw*’s, about four o’clock, very much fatigued, so that I could scarcely stand. On the way I received a letter from my son *Theodore*t, stating that, though still confined to the inn at *Birmingham*, he can go

about with a crutch and stick, and purposes soon to set out for London.

“*June 23.*—Here I am laid up at my friends.

“*Sabbath, June 24.*—My disorder is encreasing. I had entertained hopes of being able to have preached to-day ; but now all is over : I can neither walk nor stand. May God give me submission and patience !

“ I have taken up Bishop Bull’s works, and read his sermon on 2 Tim. iv. 13, *The cloak that I left at Troas with Carpus, when thou comest, bring, and the books, especially the parchments.* The learned Bishop maintains first, ‘ that the cloak, *τον φαιλονην*, is the same as the *Penulam*, from which word it is taken, and signifies a cloak or upper garment, such as travellers use to defend themselves from the cold, or bad weather ; secondly, That the books do not mean the sacred writings of the Old Testament, because these were to be had in all the Christian churches, being read constantly in their assemblies, so that the Apostle needed not to send so far as from *Rome* to *Troas*, to bring them to the former place.’ But is this argument of the learned Bishop’s, of sufficient weight ? Supposing I had happened, in taking my journey, mentioned in the preceding pages, to have left my pocket Bible in London ; should it be wondered at, if on hearing of a friend following me to Ireland, I had begged him to bring my Bible with him, though I knew that there were copies of the Sacred Writings at every place where I touched, as well as in those where I preached ? Again : Might not St. Paul have a copy of the Law and Prophets, in Hebrew, or a particular copy of the Greek version of the Septuagint, which had been made about 300 years before, in which he might have had his own marks, or remarks, either in the

body of those books, or in the margins, to which there might be a strong necessity to refer; though copies of the texts might be found in all the places where there was a Jewish synagogue, or Christian assembly, or church? This argument of the learned Bishop's, has no weight, and he produces no other hypothesis for its support. Thirdly, He then tells us what he supposes the books to be, viz. books of Jewish learning, written by men of renown, such as *Gamaliel*, at whose feet St. Paul studied, which related to the mysteries of that religion, all which books might have been since destroyed by the Jews, because they seemed to favor the Christian cause; and books of history, where the Apostles get the names of *Jannes* and *Jambres*; and he might have had books such as those of *Philo*, where a kind of Cabalistical philosophy was taught, such as that to which the Apostle alludes when he spiritualizes the rock, of which the Israelites in the wilderness drank; and all this the Bishop supports by certain expressions which he collects out of *Philo*; but on the whole, he thinks they were books of Grecian learning, such as the Poets, and especially those to whom he refers, and whom he quotes: such as Aratus, quoted Acts xvii. 28; Epimenides, quoted Titus, chap. i., verse 12; Menander, quoted 1 Cor. xv. 33; the epistles of Heraclitus the Ephesian, and some other writings of the Platonists. Fourthly, The *parchments*, τὰς μεμβράνας, another Latin word, *græcised*, the bishop supposed to have been St. Paul's adversaria, or common-place book, in which he had written down what he had observed as worthy of notice in the reading of the Old Testament, or the books already noted.

“The Bishop makes some good remarks on the poverty of the Apostles, and the necessity of Christian ministers cultivating their own minds; for if St. Paul, who was an

inspired Apostle, needed such books and parchments as above, how much more others, who have no direct inspiration to depend upon, should labor both by reading the Scriptures, and other good and learned books, to qualify them for the work of the ministry. Nor has the good Bishop forgotten prayer and piety. Bishop Bull was born in St. Cuthbert's parish, Wells, March 25, 1634, was brought up at Blundel's School, Tiverton, entered Exeter College, Oxford, and had for a friend and patron, *Prideaux*, Bishop of Worcester, who, through the civil wars, got almost nothing from his bishoprick, and died poor in 1650, leaving no other legacy to his children, (as his will expresses it,) 'but pious poverty, God's blessing, and a father's prayers.'

"Mr. Bull was converted to God through the instrumentality of his sister, who is represented as an incomparable woman, 'who, by the strength of her reason, exposed the folly of his worldly attachments; by the frequency of her admonitions, prevailed upon him to consider the weight of what she advanced; by her affectionate manner, she made a deep impression on his mind; and by the ardor and fervor of her prayers, she prevailed for such a supply of Divine grace, as enabled him to forsake them;' i. e. his youthful vanities. This is the account given of this business by Mr. Robert Nelson, the writer of his life. Bishop Bull died February 17, 1709, aged 75.

"*June 25.*—I have had a day and night of pain and anguish, and no rest. The swelling and pain in my foot is encreased to a very high degree: I am totally unfit to travel, or to be removed: what is my ailment I cannot exactly say: some think it is the gout: if so, it is the first I have had, and now I am in my seventy-second or

seventy-third year. Nor have I heard that any of my ancestors ever had such a disease, and most certainly none of my family ever had it.

“ *June 26.*—To-day I am better; and I hope by taking a little medicine, that my present indisposition will shortly be removed.

“ I heard the following case related to-day by a lady of credit:—A wicked little boy stole a pen-knife, and, to avoid discovery, sold it to a little black. The knife was missed, and the thief detected; but the knife was not found on him, but was traced to the negro boy: the stolen property being found on him, he was taken before the owner and was interrogated. ‘How came you by this knife?’ ‘Massa, me bought knife.’ ‘From whom did you buy it?’ ‘Me bought he from Jim, Massa; me no tell lie.’ ‘But did you not know the knife was stolen?’ ‘Me bought pickaninny knife from Jim, me tink he stolen, me no tell lie.’ ‘Well, you little rascal, you must be punished, you shall be flogged for your wickedness.’ ‘Why, Massa, me bought pickaninny knife.’ ‘But you knew that it was stolen.’ ‘But me no steal he, Massa.’ ‘But you bought it from Jim, though you knew he had stolen it.’ ‘Yes, Massa, but was dat wrong, Massa?—I poor black boy: white man come to my contra, stole poor nigger boy from my Fada and Moda, brought I over great worra, from my contra, and sold I to white man, who knew torra white man stole me poor black boy: what den be done to white man who bought me from torra white man who stole me; and white man who bought me know torra white man stole me, what den be done to dis white man? He no floggy, Massa?’

“The owner would of course give the black boy a reprimand, but could not convict, with such an unpunished

parallel before him. Stealing a pickaninny's knife was a sin against the laws of property ; but stealing and selling the bodies of men, women, and children, is a sin against all the laws of God and man !

“ *Oakfield, June 27.* — The weather being fine and warm, I have been able to walk a little ; but I am as weak as a child, and have little power to move my limbs, but through mercy I have little pain, though much uneasiness. The news from Liverpool is very dismal : Cholera cases are encreasing, and the inhabitants are afraid to go out of their houses for fear of catching the disorder : business is nearly at a stand, for scarcely any person will enter the town from the country through the same terror. May God take care of my friends and myself : I have not strength to fly from the plague : I resign myself to the Sovereign of heaven and earth ; He can keep me from the pestilence that walketh in darkness, as well as the destruction that wasteth at noon-day.

“ *June 28.* — The Cholera continues on the encrease ; forty-nine cases to-day, and a third ship with emigrants has put back with the Cholera on board : the distress is said to be very wretched. Mr. Bunting and Mr. Comer came over to Oakfield to dinner : they wish to persuade me to stop for the approaching Conference ; and, indeed, in reference to the Shetland Islands it may be necessary, as I can get the promise of no preacher to go over, and four are wanted. We had a good deal of conversation respecting the uneducated state of Ireland : we were decidedly against the Government plan of leaving the Bible out of the Schools, which is proposed merely to please and conciliate the Roman Catholics : to it in no form

shall I ever agree : there shall be the whole Bible in all the Schools in which I am concerned. I believe Government are sincere, but they are greatly deceived.

“ *June 29.*—I have just sent and taken my place for Worcester to-morrow : may God give me strength for the journey and safety on the way. *In manus tuas, Domine, commendo spiritum meum!*

“ *Saturday, June 30.*—I set off from *Oakfield* this morning to *Birkenhead* to enter the coach for *Worcester*. In leaving *Liverpool* I thought I had left the Cholera behind me ; but when I came to *Chester* I found it had got there before me : we drove on to *Wrexham*, and there also was the Cholera. My lame foot I wrapt in a wad of straw ; it soon got very warm, and continued so the whole day, consequently, the intense jaculating pain was prevented, and I was comparatively easy the whole passage ; but I was exhausted and greatly fatigued before I got to *Worcester*, where, through mercy, I arrived about five o'clock, and meeting my son-in-law, Mr. James Rowley, I was led to his house, where I hope, for a day or two, to have some rest and some ease.

“ ‘*July the First, in a Morning clear.*’—The memorable day of the battle of the Boyne, fought between James the abdicated King of Great Britain, and his son-in-law, William, Prince of Orange, whom the chiefs of our kingdom had invited over to take the reigns of government. James, having procured assistance from France, made a stand in Ireland. William had in his army a number of French refugees who had taken shelter in Holland from the massacre that followed the revocation of the edict of

Nantes, in 1685, about five years before this: these Refugees were led on by the illustrious duke Schomberg. James and his army had passed the Boyne, and possessed the best situation on that side: multitudes of the French were in the army of King James, under the command of Marshal Rosene. As Duke Schomberg was just about to enter in order to pass the river to attack the enemy, he exclaimed, pointing to the enemy posted on the opposite bank, *Messieurs, voila vos Persecuteurs!* The troops dashed into the water, were opposed by the Irish army, but bore down all before them, but hastily firing, shot their own heroic leader through the neck, who fell into the river: this for a moment disheartened his troops, but they rallied; and the other troops, with the prince at their head, charged the Irish everywhere, who, at last, after a brave but short resistance, fled, and left the Prince of Orange master of the field. When the news first reached the Prince of the death of the Duke Schomberg, and the consequent disheartening of the troops, he is said to have addressed them to the following effect: (this rhyming ballad seems to have been penned by one who was himself in the action:)—

‘ He said, My men be not dismayed
At the loss of your commander;
For God will be your king this day,
And I’ll be general under.’

“ King James chose a position to view and direct the battle on the opposite hill, and when he saw the horse, which had been bravely led on by Lord Hamilton, were defeated, and his Lordship taken prisoner, he at once gave up the battle for lost, and cried out, ‘ It is over and done.’ From this expression of the king’s the hill is called Overdone Hill to the present day !

“ *July 2.*—Left Worcester this morning at six ; I had an intelligent gentleman in the coach with me. Reached Uxbridge at half-past five, but not being able to procure a post-chaise, I was obliged to take a poney-chaise, without apron or covering. Leaving the hot coach in my circumstances, and becoming thus exposed to the evening air, I have had in consequence a return of pain : I however got home, and, thank God, found my family who are here well, my son Theodoret much recovered, and the rest all in good health.

“ Thus terminates a journey remarkable for affliction, disappointment, and suffering. I went over to Ireland to work ;—I could do nothing, being called to suffer. My soul hast thou learned any good lesson ? Yes.

“ What is it ? It is this : that I have now such evidences of old age as I never had before ; yet I believe my understanding is as clear, and my judgment as sound as ever ! But, during my late detention and sufferings, have I repined against God or His Providence ?—felt that my lot was hard, and that I was not permitted by Him to do that work which was merely for His glory ? No ; I was only disappointed, and I endured the mortification without a murmur. I was merely afflicted, but I was enabled to bow my neck to His yoke, or lie at His footstool. I believe I felt that He was doing all things well ; that I was safe if in His hands, and therefore I could say, and did often repeat, that commendatory petition frequent among our pious forefathers—*In manus tuas, Domine, commendo spiritum meum*, into Thy hands, O Lord, I commit my spirit.

“ The Cholera was before me, behind me, round about me, but I was preserved from all dread. I trusted in the sacrificial death of Jesus ; no trust is higher ; and none

lower can answer the end: therefore I was not divided between two opinions or two creeds! If Christianity be not true, there is no religion upon earth, for no other religion is worth a rush to man's salvation: if we have not redemption in Jesus, there is no other Saviour! If not justified through His blood, and sanctified by His Spirit, there is no final happiness. Here is the *Reductio ad absurdum*; for God must have intended the salvation and happiness of man! But there is a Christ, there is redemption through His blood: I have this redemption, and I am waiting for the fulness of the blessing of the gospel of Jesus.

"I feel a simple heart: the prayers of my childhood are yet precious to me, and the simple hymns which I sang when a child, I sing now with unction and delight; Εμοι γαρ το ζην, Χριστος· και το αποθανειν, κερδος, Phil. i. 21. Γηρασκω αιει, πολλα διδασκομενος.

"May I live to Thee, die in Thee, and be with Thee to all eternity. Amen."

ADAM CLARKE."

The following detail of the Six Irish Schools, referred to in the preceding Journal, will be interesting to the Reader.

[*State of the Schools in the Coleraine Circuit, delivered to me by the Masters, June 18, 1832.*]

I.

Diamond, or Gorran School.

"George Hughson, master.—Alphabet 21, Spelling 29, Reading 67, Writing 22, Arithmetic 7. Of the above,

62 are females, 84 are males: only three Roman Catholics: the district is almost wholly Protestant. Here is also a good Sunday School of about 100, well attended; and of the 146 on the roll, 134 are regular in their attendance.

Total in this School 146.

II.

Port-Rush School.

“*James Devers*, Master.—Alphabet 8, Spelling 22, Reading 18, Writing 14, Arithmetic 12. The School-House which will serve for a chapel, is now in building: the place at present occupied is too small: in the fine weather several children sit out of doors: they are all remarkably well behaved, and make great progress in learning. Average attendance 74.

Total in this School 100.

III.

Prolisk School.

“*George Kevan*, Master.—Alphabet 10, Spelling 34, Reading 47, Writing 12, Arithmetic 3. Of the above 50 are Roman Catholics; 26 are in a religious class, six of whom are Roman Catholics, the whole deeply serious, profiting both in learning and in religious knowledge and feeling. There is besides, under the care of the same master, a Sunday School of 120 children, having nine teachers, two of whom, (young women,) are Roman Catholics. Both teachers and scholars, are delighted with their work, and rejoice in getting forward in religion and learning.

Total in this School 106.

IV.

Billy School.

“*Joseph Devers*, master.—Alphabet 30, Spelling 39, (including Reading,) Writing 29, Arithmetic 8 : making 106, of whom 60 are females, and 46 males. Here a School-house is much wanted, and the inhabitants are about to build one. Average attendance is from 60 to 80. Total in this School 106.

V.

Lyssan School.

“*David M'Curdy*, Master.—Alphabet 8, Spelling 37, Reading 31, Arithmetic 6, Writing 15, English Grammar 2. Of the preceding number 40 are Roman Catholics ; these improve rapidly, and in no respect are the Catholics inferior to the Protestants : there is a remarkable attachment subsisting between the master and his scholars.

Total in this School 99.

VI.

Cashel School.

“*William Read*, Master.—Alphabet 9, Spelling 42, Spelling Book Readers 17, Bible Readers 16, Testament Readers 14, Writing and Book-keeping 2, Fellowship and English Grammar 2, Working small Sums and Writing 5, Ditto with Grammar and Writing 2. Gross num-

ber on the Roll 109; 7 of whom are Roman Catholics. The whole number composed of 42 females, and 67 males. Average attendance 84. There is also a large Sunday School, but not entirely under our superintendence; but this subject is under consideration.

Total number in this School 109. Whole number in the Schools 666.

“In all the Schools the Sacred Writings,—Bible and Testament, are fully introduced; but no Catechism taught in the Schools, the *Conference Catechism* being learnt at home with the consent of the parents, both Protestants and Roman Catholics.

“Sunday Schools are not reckoned.”

This account Dr. Clarke transmitted to his Friend, the first suggester of these Irish Schools, upon his return from Ireland, accompanied by the following Letter to the same Lady.

Pinner, Middlesex, July 19, 1832.

“MY DEAR FRIEND,

“I went over to Ireland to visit and help the Schools. There I was laid up by severe affliction, first at *Donaghadee* and next at *Coleraine* for several weeks. All the Teachers came to me and brought a conscientious account of the state of each School, out of which I have drawn up the preceding Report and Statement. Great good is done,—great good is being done,—and great good will be done. Could this account be compared with their state when they first came under our care, the progress moral and literary would be surprising. God is working, and I am satisfied no man will move a straw against us. The Bible and Testament are universally read; nor have the Catholics made the slightest objection. They seem to

delight to see their children profit so much. I am quite willing to give up these schools to the Mission, if they will carry them on in the same way ; and then, in the name of God, set out and raise up more. Many are called for. Though it is long since I had any account from yourself, yet I hope that God has blessed you with renewed health.

Ever yours affectionately,

ADAM CLARKE."

In the earlier history of the life of Dr. Clarke, it had been remarked, that in the year 1790, he had founded "The Strangers' Friend Society in Dublin." In the Annual Report of that Institution for 1832, there is the following notice of that event, couched in terms highly creditable to the Society and to its venerable founder.

The subjoined is the extract in question.

"That great and distinguished individual, Dr. ADAM CLARKE, was the founder of 'The Strangers' Friend Society,' and while resident in our city, was among its regular visitors. Though his fame be as imperishable as his excellencies and his works, it is not the least of his honors that his name is associated with the friends of the poor, and shall be handed down to posterity linked with the existence and character of 'The Strangers' Friend Society.'

"The following passage," continues the same Report, "from a Letter of Dr. Clarke's, addressed to the Treasurer, contains his own testimony of the estimate which he formed of the value of the Institution."

Millbrook, near Liverpool, August 9, 1821.

“ I BELIEVE no society has ever done more good, and no society was ever more popular than this; and had I been the means of doing no other good among men than being the original institutor of ‘The Strangers’ Friend Society,’ I should have reason to thank God that I was ever born, and to praise Him for ever that He had thus condescended to use me. I need scarcely add that, the first Society with this name was formed by me among the Methodists at the Methodist Chapel, Whitefriar Street, *Dublin*, in the year 1790. I most earnestly hope that ‘The Strangers’ Friend Society’ which I formed in *Dublin*, and of which I was myself one of the regular visitors, will continue and flourish, while there is real Methodism in the city, benevolence in its citizens, and a stranger in distress to meet the eye of their mercy!”

Upon Dr. Clarke’s arrival at home from Ireland, the alteration in his appearance was remarked with deep solicitude by his family, and the prostration of his strength he himself frequently dwelt upon, but chiefly in reference to his fear of being incapacitated to labor for God and man. One of his daughters having gone over to Haydon Hall to see her father upon his return, he said, “ See, Mary, how the strong man has bowed himself, for strong he was, but it is God who has brought down, and He can raise up; He still owns the word which I preach—He still continues my influence among the people, and hence it is plain He has yet other work for me to do. I have never fallen out with life, but I have often fallen out with

myself, because I have not spent it better: to remedy this, I should be glad, with my present knowledge and experience, to live life over again. I do not admire the thought that

‘ Life does little more supply

Than just to look about us and to die.’

This sentiment, practically regarded, would be the creed of the sluggard and the coward. No, there is in life much to be done, much to be learnt, and much to be suffered: we should live in time, in reference to eternity. This I know, God’s mercy has had a great deal to do to bring us thus far; it will have more to do to bring us to the verge of the eternal world; and it will have most of all to do to bring us to glory!”

On his daughter’s remarking, “ Father, I wish you would again preach, as you did some years ago at the City Road, on the subject of the Vision of Nebuchadnezzar, as interpreted by *Daniel* ii. 31—35, ‘ Thou, O king, sawest, and behold, a great image: this great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image’s head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.’ ” To this Dr. Clarke

replied, "I have not even a note of that sermon, but I well remember preaching it." On his daughter remarking, "Father, how was it possible for you to have got through such a sermon without the slightest note for date of periods of empires, or for their geographic situation." He replied, "Mary, I had the whole before me as clear as the noon-day : I felt as if I was standing on the world, not in it ; it was all spread before the eye of my mind, I saw it all, and therefore I could describe it all." On its being subjoined, "Then I should imagine, Father, by the power of your description, that you saw also 'the stone cut out without hands.'" He answered, with energy, "Yes, Mary, I felt, while I was dwelling on the power of God, and on His mercy as revealed in Christ for the salvation of man, as if I was taking hold of the pillars of eternity, and on them I hung the truth of God, which never can be shaken, and His mercy which it declared, and which can never know an end."

Those who heard the discourse alluded to, will remember the uncommon power and energy of spirit and mind which it displayed. On this, and on many other occasions, he did indeed appear to have entered into the holy place, and from the Tabernacle of the Most High, to have taken council of the Lord for man ; it was impossible to resist the spirit by which he spoke, it commanded attention, it forced open the doors of the heart. Though the discourse was one of great labor, his mind evidently at once plunged into the subject, and though by his mode of treating it, it required vast recollection of the relative geographic situations and political circumstances of the various empires and states to which the subject referred ; yet he faltered not for a moment, but appeared what he was, complete master of the whole ! Nor will it be for-

gotten, by those who had the privilege of hearing that sermon, with what power his words were clothed, with what unction his spirit was animated, when he came to describe, "the stone cut out without hands." The Sermon occupied nearly two hours in delivery, and during the whole time, his energy remained unabated.

Discoursing generally, Dr. Clarke remarked,—“God ever requires us to do justly: this, as it refers to affairs of business, means give proper weight; that is, let your balance be perfectly even: do not give too much, or you are unjust to yourself; nor the least too little, or you are unjust to your neighbor. As to liberality in business, there is no such thing required. 1st. Because, by its occasional or general practice you may so injure your own interest, as on another occasion to render it scarcely possible to do what God ever requires—justly by all, to ourselves as well as to our neighbors; let every one give all he can in acts of benevolence, and in order to do this he should act justly to his neighbor in order to ensure God’s blessing upon his property; justly to himself, that by this means he may have it in his power to communicate of the fair returns of lawful encrease. The commands of God to man are all founded in justice and reason, and His injunctions are suited to our individual and relative connection to each other, and to society at large.”

In the course of the evening Dr. Clarke remarked, addressing Mrs. Clarke, “I think, Mary, I shall be obliged to go to Liverpool to the Conference.” To which she replied, “Surely you will not think of it, you are but lately returned from too much labor, you will not spare yourself, and as you have not strength for more labor,

God does not require you to work: while you had the power you know I never selfishly withheld you; but in your present state of health, indeed you must not leave home." To this affectionate expostulation, Dr. Clarke answered, "I know, Mary, you never grudged me in my duty and work, and I think with you, that I am scarcely fit to go; but I have duties yet to perform in reference to Shetland and the Irish Schools; and besides, I earnestly wish to leave my testimony for God and Methodism once more in the midst of my brethren."

Agreeably to this intention, writing to his friends Mr. and Mrs. Forshaw, in July, he says,—“My son Theodoret can yet only walk with a staff: see what disasters were concatenated with my last poor journey to Ireland! And can I, think you, after my late prostration of strength, and loss of physical power, attempt another journey either to Liverpool or Ireland? To answer this, I must first say, my natural courage was always as great as I needed, and in very few incidents in my long life, has it ever totally deserted me: I think it still unbroken. *Ergo*, I may see Liverpool even at Conference, were it only on the ground that Mr. Bunting recommended it ‘for the sake of getting proper preachers appointed for Shetland,’ but this is in the *Eternitas à parte ante*, though not far from *that* which will soon be *à parte post*.”

On the 19th of July Dr. Clarke left Haydon Hall, on his way for Liverpool, and on the 21st, writing to his eldest son, he says,

“MY VERY DEAR JOHN,

“I HAD but one passenger in the coach with me, and he got out after the first sixty miles, so all the remainder

of the way to Liverpool I was alone, and able to accommodate my leg in any direction. But I am apparently come into the very jaws of the Cholera. Mr. Comer's servant and his wife have both had an attack, but are recovered. Their cousin came to Liverpool seeking work, went to their house, took it, and was dead in a few hours. Miss Swainson who kept our Charity School, in Brunswick Chapel, took it last Sunday, and died in the course of the day. Her sister, Mrs. Meadows, of Aintree, came in to attend upon her, which she did till she died, and then returned: on her way home she was seized with the Cholera, at Kirkdale, put into some carriage, was taken to her own house, and was dead before twelve at night. So I am come almost into the fangs of this ruthless disorder. I feel no alarm; to be over solicitous would answer no good end. I write merely to tell you all that I am safe.

I am, my very dear John,

Your ever affectionate Father,

ADAM CLARKE."

Absence from home, under such circumstances, could not but be a matter of anxious solicitude to his family; but to one or other member of it he daily sent a letter stating his safety.

Writing to Mrs. Clarke, he says,

July 28, 1832.

"MY VERY DEAR MARY,

"I HAVE been very poorly, and yesterday was so ill that Mr. Comer would call in Mr. Surgeon Hensman: a distressing cough obliged me to leave the Conference, and take to my room at an early hour: notwithstanding my state was pretty well known to the brethren they took the

advantage of my absence to come to a vote that I should preach before the Conference, in place of the Ex-President: this was passed unanimously, and the President, ex-President, Mr. Bunting, &c., came to Mr. Comer's to announce it to me. I refused, saying that, conscientiously, I was not able: this morning they have got the vote repeated, and the President being obliged to go to the revisal of the Stations, I was placed in the chair, and continued in it till the sittings closed.

"Yesterday I delivered up the Shetland Mission to the Conference, and it is to be received into the Missions. I gave up also the £3,000 of my trustship for the Shetlands, which I hold under Mr. Scott's will, and the £400, which I have from the Hon. Sophia Ward. I have offered also the Irish Schools, which I believe will be received. Mr. Clough and Mr. Joseph Taylor are with me here, so that I feel, in every respect, much at home. If I am able to get through to-morrow's preaching I will let you know.

I am, my very dear Mary,

Your affectionate Husband,

ADAM CLARKE."

Writing to one of his daughters, he says,

July 31, 1832.

"MY VERY DEAR MARY ANN,

"I LEFT you with your Mother, but I suppose you are by this time returned home, and so I send a line to assure you that I am alive. We are getting on with the Conference work well, but we regret to hear of the death of our friend and brother, Mr. Storry: he was a holy man, and full of the blessing of the gospel of peace: wherever he went as a preacher, the blessing of God accompanied his word, and the hearts of the people were

with him : and his relative, honest George Scarlet too, is dead : I have known his upright walk for very many years : they soon followed each other into the paradise of God ! I have had much conversation about the Six Irish Schools : their wants as well as their utility are almost ever present to my mind. I have received a letter from one of our Preachers, Mr. Nelson, who has taken much interest in the Schools, part of which I will extract for you : he says, ‘ I forgot to tell you when I last had the pleasure of seeing you, that there are some poor boys in the schools who greatly assist the masters, and for whom if you could get a few remnants of cloth to make some clothes for them, you would not only encourage them, but stir up others to prepare to assist, when these have gone from the Schools. I will just mention one boy in Prolisk School : his parents are so poor that they could give him no education : before the Prolisk School was established, he went three miles every Sabbath to a Sunday School, and there learned to read : after Prolisk School was opened, he went there, and has attended ever since ; and he made such rapid progress, that he now assists the master, and is still going on improving himself. I believe he is truly converted to God, and striving to bring his companions to an acquaintance with the Lord who bought them. Now, Dr. Clarke, if you could see this poor fellow who is half-naked, walking up and down the School-house, watching the children, and diligently here and there teaching, I am sure you would soon get him some clothing. Giving some articles of dress to those who assist, can give no offence to those who do nothing. I could mention other cases, but it is not necessary. The establishment of these Schools is one of the very best things God ever enabled you to do for Ireland ! ’—Now go to, Mary, we must get some clothing to put on these School

Assistants ; I cannot bear the thought of their being half naked while striving to benefit others.

“ I keep as close to the Conference as possible, and go limping on my staff to Brunswick chapel and back to my lodging, in the Garden of Cucumbers. Poor Mr. Hensman comes frequently to the chapel to examine my state, and does all he can to keep off from me ‘ the fiery dart of death.’ Several of the preachers have been indisposed, but I trust we shall return with our ranks unbroken. To-day I am finally set down Supernumerary for Windsor, with this, ‘ N.B. Though Dr. Clarke is set down Supernumerary for Windsor, he is not bound to that Circuit ; but is most respectfully and affectionately requested to visit all parts of our Connexion, and labor according to his strength and convenience.’ So I have got a roving commission.

‘ The world is all before me where to fix,
And Providence my Guide.’

“ I must go to help your brother Joseph at his important Frome meeting, if I can. I set off to-morrow to Reddish House at the earnest request of our excellent friends, Mr. and Mrs. William Smith ; and from thence I purpose going to see your sister Rowley, and after that to Frome.

Your affectionate Father,

ADAM CLARKE.”

That Dr. Clarke did fulfil his intention, appears from the following Letter, addressed to Mrs. Clarke.

Frome, August 9, 1832.

“ MY VERY DEAR MARY,

“ I BELIEVE that I told you I was obliged to preach before the Conference on last Sabbath morning, and a glorious time it was, many of the preachers appeared greatly affected. I went over the water to dine, and remained there all night : I set off the next morning from our friends, the Forshaws, and got to Worcester in twelve hours. The Rowleys were well, and the Cholera within a few doors of them. I got some sleep, rose in time and set off for Bath, and the next day proceeded to Frome, where I found Matilda and the child well, and Joseph full of anxiety and labors preparing for to-day's meeting.

* * * * *

“ I suppose I must preach at Bristol on the 19th, Mr. Joseph Taylor having published me to that effect. This constant travelling and labor, confinement in the Conference, &c., greatly fatigue me, and almost every day I am expecting to be knocked up : never was my mind more vigorous, and never my body so near sinking. All here have taken me by the hand : I may live long on invitations. My love to all. I am,

Your very affectionate Husband,

ADAM CLARKE.”

On August 9, Dr. Clarke attended the Public Meeting at Frome, and on the following Sabbath preached in behalf of the Charity in the Wesleyan Chapel, as appears from the following Letter, to one of his daughters.

Weston, super Mare, Aug. 14, 1832.

“ MY VERY DEAR MARY ANN,

“ YOU may wonder to find me here, and I wonder to find myself here. I may tell you a little, but I must do it in order. I have given you some information relative to our operations at Frome, on the 9th; and you had some from Matilda. Give me leave to make a reflection:—What is your brother? Nothing farther than the curate of a vicar? When you consider his amazing plan to visit the 13,000 persons that constitute the population of Frome; and relieving and instructing all those who should be found to need instruction and relief;—you may call it Quixotish. When you consider his having penetrated into every lane and alley, and court, &c., and accurately divided it into fifty-three districts; and when you consider his having gone into every house of all sects and parties; and prevailed upon a sufficient number to occupy those 53 districts as visitors,—you may judge this to be a task Herculean; and when you farther consider that this young man, without patronage, but by his own moral weight, has projected and established such a work; and when you add to this that, he was capable of bringing forward to the assistance of an institution that was calculated for the bodily relief and salvation merely of the poor, all the constituted authorities of the place,—the Marquis of Bath, the Earl of Cork, the Lord Bishop of the Diocese, the county representatives, the clergy, &c., you may well be astonished. I do think there was not an individual in the county that would have produced such an effect, besides himself; and I do also think that he could not have produced it, had not God been with him. And then, look at the first effect of this mighty movement, not only in the £160 which were collected then and there,

but in the wonderful impression that was made on the minds of all classes.

“ Frome continues to wonder still, and to cry out, ‘ Surely such a day was never seen in Frome ! such a fine Meeting ! such noble effects ! ’ Well, such were the doings and feelings among the great ; but it was reserved for me to witness the effects of the same principle among the poor. I was desired to preach among the Methodists the first sermon in behalf of this Institution. Sunday morning, the 12th, was the time appointed. I went to the chapel, and it is the largest in Frome. The hundreds of the poor filled it both above and below. I had power in explaining and applying Acts xiv. 22. There was a universally gracious feeling.

“ The collection, though apparently small, (for the rich had come forward on Thursday, and given of their abundance,) was noble. Now, look how £15 was contributed by the poor :

One half sovereign	£0	10	0
In half crowns	1	7	6
In shillings	4	11	0
In sixpences	5	2	0
In penny pieces	1	9	0
In half-pence	2	1	2
One farthing	0	0	0 $\frac{1}{4}$

£15 0 8 $\frac{1}{4}$

Behold, then, the contributions of the poor !

“ A circumstance that occurred just before I left the Vicarage to go to the chapel, will be felt by my children. The servant came up stairs, and said that a countryman named Hartford, was below, desiring to see me. You have heard of my preaching at *Road*, fifty years ago, when

several young persons were convinced of sin, to thirteen of whom I gave notices of admission next morning.

“ I went down,—the man, who was waiting, was quite confounded, and did not know what to say, or how to behave! In my free way I took him by the hand: he said, ‘What! be this he! the tidy little boy, that fifty years ago, myself and many other young ones, went all about the country, to see and hear, under whom, I and several others were convinced of sin, and by the grace of God, continue to this day!’—Yes, I said, this is the form, into which the labor, wear and tear of fifty years, have thrown that quondam little boy. I then briefly related the circumstances of that night, and some of the following days, &c. I asked how many were still alive of those whom I then admitted? He said, ‘Ten were dead long ago; but himself, Lucas, and Miss Perkins, now Mrs. Whitaker, remained, and that the good had gone on and increased from that day to this.’ N.B. When I received my commission from God, these words were contained in it:—‘*I have ordained you, that ye should go and bring forth fruit, and that your fruit should remain,*’ John xv. 16.

“ To go on and conclude: Joseph, his wife and children, were to set off for Weston to visit their mother, Mrs. Brooke, who is there with her daughter, Mrs. William Cave, and her children. They wished me to accompany them. They were to go half-way in a fly, and be met at Wells by Mrs. Brooke’s carriage. We came accordingly. I have taken cold on the road, and have got a rheumatic affection under my right shoulder, that does not permit me to breathe but with considerable pain. I am lodging with Mr. and Mrs. Roberts, with whom I am received kindly as usual. As I am so poorly, I shall soon set off for Bristol. I am to preach at *Westbury* on

Sunday morning. I shall then return, and on Monday or Tuesday, steer for London. I have to make a collection at Bayswater, and, I think, the Sunday after that, at Wilderness Row; so your brother Theodore determines for me. I have heard nothing from home for many days. You may tell Mrs. Brooke's mother, Mrs. Robley, that she and her two daughters are here with all their children, full of health and spirits, and are riding on asses, and sporting with the sea.

"I am, my very dear Mary Ann, with love to Mr. S., and all your family,

Your affectionate Father,
ADAM CLARKE."

From Frome, Dr. Clarke, agreeably with his intention, set off with his son and family to *Weston, super Mare*, where he took up his abode with his old friends, Mr. and Mrs. Roberts, of Bristol, who were also there at the time for the benefit of the sea air. On the following Sabbath, August 19, Dr. Clarke had engaged to preach at *Westbury*, near Bristol.

An account of this visit to *Westbury*, is thus detailed in a letter to Dr. Clarke's son-in-law, Richard Smith, Esq., by a gentleman of the name of Griffiths, who happened to be at Bristol at the time; and who, having a high personal regard and veneration for Dr. Clarke, had gone over to *Westbury* in order to hear him preach. The letter referred to is as follows:—

"DEAR SIR,

"It is an occurrence of high gratification to me, that I had the pleasure of hearing Dr. Adam Clarke preach at *Westbury*, on Sunday morning, August 19. The Doctor took his text from 1 Tim. i. 15, *This is a faithful saying,*

and worthy of all acceptation, that Christ Jesus came into the world to save sinners. From the commencement of the service, the Doctor was particularly animated. To me there is ever a charm in the cheering energy and intonation of his voice, in giving out the hymns; and this never struck me more forcibly than on this occasion; for, with striking emphasis, he gave out that hymn, commencing with—

‘ Ye thirsty for God, to Jesus give ear,
And take through his blood, a power to draw near;
His kind invitation, ye sinners embrace,
Accepting salvation, salvation by grace.’

“The congregation was crowded, and the people sang with great animation, apparently responding to the warm feelings of the Doctor’s heart, as displayed in his voice and manner. While exhorting his auditory to ‘accept of the salvation offered to them in the text, and which was urged upon them by his messenger that morning;—in charging them to attend to the solemn truths he had delivered,’ he was exceedingly zealous in his manner, and then made an especial allusion to the Cholera,—describing it ‘as a mighty scourge in the hand of Jehovah, and a judgment which should awaken all men to flee to God through Christ, as their only safety and sure refuge.’ When the service was ended, he retired into the vestry, and several of his friends, together with his brother-in-law, Mr. Thomas Exley, of Bristol, followed. I was about to do the same, when I perceived him making his way through the congregation in order to leave the chapel. Having reached the door, Mr. Thomas Wright, of Bristol, requested him to wait until he brought his chaise from the inn: the Doctor replied, ‘No, he would walk on,’ which he accordingly did, leaning upon my arm.

He very kindly enquired after the welfare of my wife, whom he had known for many years, and then made several remarks upon the congregation, the place, and the neighborhood. Upon my adverting to his leaving many of his friends behind, he said, ‘ This has ever been the case with me : if I had always accommodated myself to other people, I should never have accomplished what I have done. I cannot lose time, though by it I had gained the character of being a very good-natured fellow ; for it might have been added, I was as harmless as a chicken, and as fruitless as an oyster.’ Dr. Clarke then spoke of his habits and pursuits through life ; then changing the topic of conversation, he referred to his new supernumerary appointment, observing, ‘ The Conference have given me plenty of work, and a roving commission ; I am going to begin it next Sunday, by preaching at Bayswater for the chapel, and the Sabbath following at Wilderness Row ; and I have promised Mr. Beaumont that I will preach for him in the Southwark circuit ; so I am in no want of work.’

“ The venerable Doctor then enquired particularly respecting the late Rev. John Storry’s death ; and asked me if he died of ‘ Asiatic cholera.’ I told him the medical gentlemen reported it as such. He thereupon made particular enquiries as to the time of his being taken, the mode of the attack, how long he suffered, and if severely, &c. Dr. Clarke knew I had been with Mr. Storry at the time of his death, and I gave him accurate information on all these points. He then made kind enquiries respecting Mrs. Storry. At this time we were drawing near to the opening of the Down, which lies between *Westbury* and *Bristol*, and he then began walking slower, observing, ‘ I have no wish to walk beyond these trees and grounds that shelter the road ; having been

warm in preaching, I should feel the wind cold upon the down.' Some of his friends then coming up, and the chaise arriving, Dr. Clarke shook hands with me, bade God bless me, and proceeded on his way to *Bristol*.

"Thus, dear Sir, terminated my short interview, the only one with which I was ever privileged to be alone with the benevolent and warm-hearted, and truly-apostolic Dr. ADAM CLARKE.

I remain, dear Sir,

Your's faithfully,

H. R. GRIFFITHS."

On the following day Dr. Clarke left Bristol for Bath, on arriving at which city he wrote the following note to his friend Mrs. Tomkins.

Bath, August 20, 1832.

"DEAR MRS. TOMKINS,

"I HAVE nearly finished my work in these parts, and must get home as fast as I can. I have to preach the Anniversary Sermon at Bayswater next Lord's Day, and that at Wilderness Row the Sabbath after. I have had some hard work hereabouts, but it has been owned of the Almighty, though far from being well. I have had either incessant work and travelling, or confinement and suffering, for nearly four months, and now I should have rest; but that I doubt is yet far from me.

"A few days ago my wife sent me an extract from a letter which had been sent me from Shetland, giving an account of a most calamitous event:—a terrible storm at sea has fallen upon the poor fishing boats; about thirty boats, each containing five or six men, are supposed to have perished; many Methodists were in them, and not a

few leaders; the misery which has fallen to our lot is nearly forty widows, and about two hundred orphans. I thought I could have had a little rest; but now to meet this calamity I must collect my little strength, and set out afresh to strive to meet and relieve this loud and dismal cry. My dear Mrs. Tomkins, you must endeavor to act with me for them, and try what you can do.

“ I hope your noble lads are got well home by this time. My love to Mr. Tomkins and all the family.

Yours affectionately,

ADAM CLARKE.”

The calamity referred to, is detailed in a letter to Miss Birch, dated,

Pinner, Middlesex, August 24, 1832.

“ DEAR MISS BIRCH,

“ I AM got home, and am in a very poor state of health, and the following extract of a Letter from Mr. Manwaring will shew you the distressing detail which has met me on my return. You may naturally suppose how much I am distressed at the account of the ruinous catastrophe described below; indeed I know not what to do, nor where to turn. Give me any advice you deem necessary. May God Almighty bless and save you. Love to Miss Anne.

I am, my dear Miss Birch,

Yours truly,

ADAM CLARKE.”

“ DEAR DOCTOR CLARKE,

“ IT is my painful task to give you the most melancholy tidings that were ever sent you from Shetland. Monday, the 16th of August, was a fine day, which tempted

the poor men who go to the Haaf, or fishing station, which is far away from the shore; but about two o'clock on Tuesday morning, a tremendous gale arose from the west-by-north and north-by-west, which blew until Saturday. The consequence was, that many of the boats were carried far away from the land into the great sea; several boats were picked up by the Dutch fishing vessels, but some were seen to perish, and we have still upwards of thirty boats away, of which we have as yet heard nothing; among these are nine of our class leaders; one from Whalsea, a very excellent man, and much beloved by the people: he had for some time expounded the Scriptures on those Sabbaths when we were absent from the island, in conjunction with other leaders there. He has left a wife and four small children. Three other of our members are missing from that island; two were married men, the one had six, the other four children: they bore a good character for piety.

“ *Lunnaness* has suffered much, and there are, both in Whalsea and the Ness, many families left in a state of deep distress. From *Uland*, South Yell, we have lost another leader, who had just recovered from a fever: he has left a widow, eight children, a mother, and a sister dependent upon him. At Hanister resided Andrew Johnson, whose family for the last three months has been ill of a fever: he has left a wife, sister, and three children. These two latter were leaders at Burravoe. At *Gossaburgh*, Thomas Gunn, a leader: he was a great friend to us, and his kindness to us and the preachers will be long remembered; he has left a wife and six small children. Adam Cluness and Wm. Pendall were seen to perish; these two brethren have left eight children: three men belonging to the boat were saved from the keel. Magnus Anderson and Wm. Charlson, each leaving five children;

these were all excellent men, and all spoke in our late love-feast at Burravoe, and testified of their possessing the favor of God. At Tenst, Thomas Johnson, a leader and good man, and his brother-in-law, Andrew Anderson, are away, one has left two, the other three children. How many members we have lost in all I cannot tell, but we have now about forty widows, and nearly 200 fatherless children belonging to our Society. Such scenes of wretchedness, such passionate distress, I have never before witnessed. Our own hearts have been wrung with grief; in fact we are in the midst of widows and poor fatherless children. The poor, as I have told you, have been in the habit of helping the poor; now they are all, or nearly all, in the same circumstances.

“ I hope our dear English friends will enable the poor widows to pay their rent, as it was by the fishing alone that they paid it.

Yours respectfully and affectionately,

ROBERT MANWARING.”

At the end of this distressing account, Dr. Clarke writes :—

“ IN such circumstances surely no landlord, even in the most barbarous countries, would attempt to exact the rent, of tenants who have lately perished in his service, from their widows and orphans. Whatever may be sent from this country, will be sent to relieve the present necessities of those most desolate persons, not to pay rents, &c.; as by the destruction of the lives of the men, all sources of gain are dried up, and their widows and orphans left to the mere mercy of the public; and of a public too, ill able to afford effectual or permanent relief.

“ I hope that my friends, and the friends of God and the poor Shetlands, will come forward in the present distress, with such help as they are able to afford, and not suffer those most wretched of human beings utterly to perish.

ADAM CLARKE.”

Dr. Clarke left Bath for London on the 20th of August, and arrived at the house of his friend Mr. Hobbs, the same evening, at Bayswater, where he slept; and on the following morning Mr. Hobbs drove him to call upon his Son, in St. John's Square, and thence to one of his daughters, at Stoke Newington. He appeared quite as cheerful as usual. His two little grandsons, on hearing his voice, having run down to meet him, he kindly enquired for the rest of the children, and on its being replied, they should be sent down directly from the nursery, he replied, “ No, I will go up and see them, if the little ones are asleep.” He accordingly did so; and, on entering, the Nurse having been an old servant of his own, he enquired after her health, and friends in the Isle of Man: then, taking up the children, one after the other, he kissed them, and passed into the sleeping-nursery, where the two youngest were in bed: he looked upon them,—paused for a minute in silence, and then turned to leave the apartment, after bidding all good morning. As he was leaving the room, on the nurse saying, “ Oh, Master, I am so glad to see you back again,” he returned a step, put out his hand and said, “ Thank you, Cottier, give my love when you write to the Island.”

On his daughter's wishing him to remain to dinner he said, “ I cannot, I want to call upon your sister Hook, and to get home to your Mother by this afternoon's stage: according to his usual custom at parting, he kissed, and

bade God bless her, and remounting the gig, was driven to Canonbury Square, to see his other daughter, and thence returned to Bayswater to dinner ; after which he took the Pinner coach, and got to Eastcott, about seven o'clock in the evening.

Thursday 23rd, and Friday 24th, he chiefly passed in writing letters, one as we have seen to Miss Birch, in reference to the calamity at Shetland, and another he addressed to Mr. Harpur, respecting the Irish Schools, from which the following is an extract :

Eastcott, Aug. 24, 1832.

“ MY DEAR BROTHER HARPUR,

“ I AM but lately come home ; so your letter has been long in reaching my hand. At Conference I had a good deal of conversation with the Committee, about the Schools. I offered them, with the money in hand ; and said, ‘ I will go over and establish others, if you will give me authority.’ They questioned me, whether the schools were ‘ such as were absolutely necessary, because education of no kind could be found in the place, nor within an attainable distance.’ I told them that it was even so, in the places where the Six Schools were established. They said ‘ They would soon have a full Meeting of the Mission Committee, of which I should have due notice, and then the subject of the Shetlands, and my Irish Schools should be considered.’

“ There are many Letters come during my absence which will require much answering, but the most deplorable case is come from Shetland.

* * * * *

“ Do not forget to give my best respects to Dr. Cather-

wood; and give my love to Mrs. Harpur, to A. E., and all the children.

I am, my dear Brother Harpur,

Yours most affectionately,

ADAM CLARKE."

About two months before this period Dr. Clarke was reminded by his friend, Mrs. Brackenbury, of a promise made several years before, to the late Rev. Thomas Roberts, to write his life, should he be, in the course of Divine Providence, the survivor. This promise was instantly admitted by Dr. Clarke; and, on being informed by that lady, that Mr. Roberts had enjoined her to renew the application, assigning as his reason, "That Dr. Clarke had such generosity of heart, and honesty of nature, that he could fully confide himself to his hands;" Dr. Clarke having returned home and anticipating remaining there for some time, entertained the purpose of redeeming the pledge to his friend, and accordingly, Aug. 24, 1832, he wrote to Mrs. Brackenbury, requesting from her the documents necessary for the execution of the task. The obligations of friendship Dr. Clarke ever held in the light of sacred duties, which could not be longer left undone, than time was wanting for their proper performance.

In the course of the same day Dr. Clarke addressed the following characteristic and interesting note to the Lady who had first induced him to take up the Irish Schools, and with whom he had, ever since their establishment, kept up a regular correspondence, and to whose efficient pecuniary help, the Schools were so largely indebted for their support.

Haydon Hall, Aug. 24, 1832.

“DEAR FRIEND,

“ON my coming home on the 21st you may guess what I must have felt on receiving the following detail.”

Dr. Clarke then proceeds to give an account of the calamities which had so recently overtaken the Shetlands, and adds,—

“What to do I know not, nor where to turn: I have known no calamity in Shetland equal to this. Ireland is bad enough; but what is all their wretchedness, what is all their misery, compared to the present state of Shetland? I wrote to—— about a School I wished to set up near B——, a very desolate place; while we can we should work, and what we can we should perform! But what can I do for Shetland? Were it not so late in the year, I would set off thither.

Ever, dear Friend, affectionately yours,

ADAM CLARKE.”

After Dr. Clarke's return home, in the morning and evening family worship, it was remarked, that he invariably prayed in reference to the Cholera, by name, that “each and all might be saved from its influence, or prepared for sudden death:” and as regards the nation at large, “that it would please Almighty God to turn the hearts of the people unto Himself, and cut short His judgment in mercy.”

On Saturday, August 25, he summoned the family as usual, and it was observed he commenced his prayer with these words, “We thank Thee, oh, Heavenly Father, that

we have a blessed hope through Christ of entering into Thy glory," and on rising from his knees, he remarked to Mrs. Clarke, "I think, my dear, it will not be my duty to kneel down much longer, as it is with pain and difficulty that I can rise up off my knees."

Being engaged to preach at Bayswater, on the Sabbath morning, his friend Mr. Hobbs had promised to go for him in his chaise, which he accordingly did; previously to their setting off, he called a servant, and gave her a piece of silver, saying, "Take that to poor Mrs. Fox, with my love and blessing, perhaps, it is the last I shall ever give her." On the return of the servant from the cottage of this long afflicted, and then dying woman, he asked, with great concern, "how she was, and if her soul was happy:" on its being replied, "She is quite happy and resigned," he ejaculated, with strong emphasis, "Praise God."

He took a little refreshment before he set off, and ascending the chaise, drove out of his own gate—for Ever!

On the way to Bayswater his conversation was cheerful; but, on his arrival at that place, he appeared fatigued, and as the evening advanced he was unusually languid. Several friends called upon him; and on the Rev. Thomas Stanley requesting him to fix a time for preaching a Charity Sermon, Dr. Clarke, replied, "I am not well; I cannot fix a time; I must first see what God is about to do with me."

At supper he was languid and silent; and, in the hope of gaining upon his appetite, his kind and considerate friend, Mrs. Hobbs, had got for him some Fish, to which he was always partial; but he could not eat of it, and took a little boiled rice instead.

Ever since Dr. Clarke's return from Bristol, his bowels

had been considerably affected; but as this was his constitutional ailment, an encrease of it did not impress his mind with uneasiness; especially as, contrary to custom, he suffered not the slightest pain: on being pressed to take something for it, he took ginger and rhubarb, but refused every other recommendation urged upon him.

On Saturday evening he retired early to bed; but the diarrhœa encreased upon him all the night: on the Sabbath morning he was heard to be up very early, but this was no unusual thing: at six o'clock, however, he requested the servant to call Mr. Hobbs, who obeyed the summons with all speed, and on coming down saw Dr. Clarke standing with his great coat on, his small travelling bag in his hand, his hat lying on the table just ready for a journey; and addressing Mr. Hobbs, he said, "My dear fellow, you must get me home directly, without a miracle I could not preach; get me home,—I want to be home." Mr. Hobbs, seeing Dr. Clarke look exceedingly ill, replied, "Indeed, Doctor, you are too ill to go home, you had better stay here; at any rate the gig is not fit for you, I will go and enquire for a post-chaise, if you are determined to return to Eastcott."

The unusual circumstance of Dr. Clarke's sending for Mr. Hobbs, alarmed Mrs. Hobbs, who went down shortly after, as did also Miss Hobbs and Miss Everingham, the servant having communicated to these ladies Dr. Clarke's indisposition.

By this time Dr. Clarke had sunk into a chair, and finding him very cold they had got a fire, and the three ladies were rubbing his forehead and hands, while Mr. Hobbs made his man get into the gig and bring a medical gentleman, a friend of the family, Mr. Chas. Greenly, of Chatham, who chanced to have come to Town on the preceding evening, and who had professionally attended

the Cholera Hospital in that place: in the mean time Mr. Hobbs had called in a medical man in the neighborhood, and sent off to inform his Sons of their Father's illness. Mr. Theodoret Clarke arrived shortly, and Mr. John Clarke not long after, accompanied by Dr. Clarke's nephew, Mr. Thrasydes Clarke, who has been for many years a Surgeon in His Majesty's Navy, and had frequently seen cases of the Cholera in the East.

As soon as the Medical Gentlemen saw Dr. Clarke they instantly pronounced the disease to be an attack of Cholera: the family wished him to be taken up stairs, but he was by this time so weak, that it was found he could not get up, and a small press bed being in the adjoining room, he was conveyed there and laid down upon it. Mr. Hobbs then remarked, "My dear Doctor, you must put your soul into the hands of your God, and your trust in the merits of your Saviour," to which observation Dr. Clarke could only faintly reply, "I do, I do."

Dr. Wilson Philip was sent for, and he arrived about nine o'clock: every means that skill, experience, and attention, could devise and employ, were used to arrest the disease in its progress.

Service time having arrived, the Chapel was, as usual on such occasions, filled; but on the Rev. Mr. Womersley getting into the pulpit, after the reading of the prayers, and announcing that Dr. Clarke was laboring under an attack of Cholera, the impression made upon the congregation may be better imagined, than described.

A friend of Dr. Clarke's, Mr. Thurston, on hearing this, immediately left the Chapel, and hastened to the house of Mr. Hobbs, to learn if, indeed, it could be true; and if, in the dismay and hurry of the family, Mrs. Clarke had been sent for. He immediately drove off to Haydon Hall to bring Mrs. Clarke to Bayswater, who arrived a little

before four o'clock in the afternoon. On her entering the room, Dr. Clarke feebly extended his hand toward her. One of Dr. Clarke's daughters, Mrs. Hook, on hearing that her Father was indisposed, though she knew neither the nature nor extent of the calamity, instantly set off for Bayswater, and her Father opened his eyes feebly, and strove to clasp his fingers upon her hand, but he had not attempted to speak but twice, once in the morning, when he asked his son Theodore, "Am I blue;" and again at noon, on seeing him move from his bed side, he asked, with apparent anxiety, "Are you going?"

Dr. Wilson Philip again visited Dr. Clarke in the afternoon; but Mr. Thrasydes Clarke and Mr. Greenly never left his room, nor relaxed in their efforts to save a life they saw to be fast hastening away. The female members in this kind family forgot all personal risk in attending upon the affliction of one, who had to them been so often the Minister of Peace. His two sons chafed his cold hands and feet frequently in the day, and often stepped behind his head to lift him higher on his pillow. Hope did not abandon them, nor could Mrs. Clarke be brought to believe that Death had made a sure lodgment, and that life was fast sinking under its power.

From the first Dr. Clarke appeared to suffer but little pain: the sickness did not last long, and a slight degree of spasm which succeeded it, had all passed away before eleven o'clock in the forenoon: but there was a total prostration of strength, and difficulty of breathing, which as night advanced encreased so much, and proved so distressing to Mrs. Clarke, that she was obliged to be removed into the adjoining room.

A few minutes after eleven Mr. Hobbs came into the room where she was sitting, and in deep distress said, "I am sure Mrs. Clarke the Doctor is dying." She

passed with him once more into the sick chamber, and said, "Surely, Mr. Hobbs, you are mistaken, Dr. Clarke breathes easier than he did just now;" to which Mr. Hobbs, in strong emotion, replied, "Yes; but shorter." At this moment Dr. Clarke heaved a short sob, and his spirit went forth from Earth to Heaven!

The heart knoweth its own bitterness! but what can equal the anguish of that emotion which first tells the Wife that she is a Widow, and the Children that they are Fatherless? They feel its pang once—to forget it no more for ever!

Mark the perfect Man, and behold the upright; for the End of that Man is peace.

FINIS.

APPENDIX.

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APPENDIX,

BY THE REV. J. B. B. CLARKE.

It will have been seen from the preceding Narrative that my Father had suffered a very severe illness while in Ireland, where he had gone to inspect the Schools which he had established in the north of that country. When he returned home, his usual strength was not only much prostrated, but his constitution must have suffered materially : still, however, to the eye of a casual observer, he seemed fully as strong as men usually are at his time of life : his voice was full, his countenance healthy, and the failure of bodily strength was not more than could well be accounted for by past illness, and not so great as to preclude the hope of his living to a good old age.

For some time before my Father's return from Ireland, I had been engaged in drawing up Rules and organizing a 'Society for the Amelioration of the condition of the Poor,' in the very extensive Parish of Frome ; and, natu-

rally wishing to obtain all the help which lay within my power, I wrote a pressing letter to my Father, who had gone down to the Methodist Conference held at Liverpool, urging him to attend our public Meeting, and to preach the first Sermon for the Society in the Methodist Chapel of the town. To this request he at once assented,—for he felt no trouble or labor to be great which was for the profit and pleasure of his children,—and wrote to me to say that he hoped to be in Frome on the 8th of August, or the morning of the 9th, which was the time appointed for the meeting. All this time I had no suspicion that he was not gradually recovering from his late attack.

About eleven o'clock on the morning of the 8th, much earlier than there was any reason to expect my Father, I was passing through the hall, when I saw the well-known blue travelling bag resting against the wall; and, filled with unexpected joy, I went to the dining-room which he had entered just before me.

“The old man, you see, Joseph, is come,” said he, with his usual tone of kindness, as he placed his hand upon my head and kissed me; “though battered and tossed about, he has still strength to come at the call of his son.” He sat down for a few minutes while I took off his gaiters; and then, as was his frequent custom, he began to walk slowly, diagonally across the room, asking various questions about myself and family, and talking of the occurrences and company he had met with on the road from Cheshire. It was then that I observed a very marked difference in his appearance; his cheeks had fallen in, and he was considerably thinner than when I had last seen him; his step was slow and heavy, with small remains of that elastic firmness for which his walking was always remarkable; and the muscles of his legs had evidently much shrunk—a sign of old age, which his straight and well-proportioned

limbs had never before shewn; his neck also was apparently shorter: and, besides these symptoms of decay, which I never for a moment supposed to be other than the mere effects of recent illness, when walking out with me there was more dependence on my arm and on his staff than had ever been usual with him. All these things pained and distressed me, but did not strike me as being the precursors of his final removal: indeed, I never thought of my Father's death with any distinctness of feeling;—like the end of the world, I knew both events would sometime happen, but so indefinitely distant did each seem, that neither possessed power to alarm;—I could not realize to my mind the lasting silence of that ever kind, and cheerful, and instructive voice.—“Why should such a man die?” was my constant feeling; his work is not finished, his mental powers are brighter and clearer than ever, his will is as active toward the good of others as in the prime of his strength, and his bodily powers are only a little temporarily weakened; then “why should such a man die:”—God has assumed to Himself His own property, and rewarded His saint sooner than the love of his children would have allowed.

The conversation on the day of my Father's arrival was chiefly occupied with family affairs, and with detailing circumstances and events connected with various friends and relations. In the afternoon the Plan of the intended Society was laid before him; he entered at much length into its object, and appeared particularly gratified at the extensive and influential support which it had obtained. During the course of his conversation, it was impossible not to notice the depth of interest which he felt: his tone of voice, manner of action, strength of expression, all shewed that what he said and did were the results of feeling and consideration; nothing dropped, as it were,

casually from him. This observation applies to every moment during his stay with me, and to every subject, however trifling, of which mention was made : constantly cheerful, and pleasant, and even playful ; but then, there was mingled with them, such blandness and mildness and holiness, as at once *won* you to affectionately love the man who thus felt and looked and spoke ; a touch of heaven seemed to have passed upon all his feelings ; the individual appeared as one, who was not preparing to be, but had already been, beatified ; his joy was so pure,—his kindness so heartfelt,—his piety so intense,—his manners and voice so expressive of inward peace. Many times while we stayed together, was I compelled to give way to the emotions of my heart, in the mental exclamation, “Thou God of Love, I bless Thee for my Father !” These are not feelings and observations created subsequently to his death ; but are recorded as what was both experienced and expressed before the calamity was even thought of : his fitness for heaven I both saw and mentioned ; but I had no expectation of its being preparatory to its enjoyment.

On the morning of the Public Meeting, the 9th, he rose as usual, at about five o’clock, and though he had passed a bad night, he was evidently better than on the preceding day, and complained of nothing but a slight tendency to dryness of mouth, an affection which sometimes very seriously inconvenienced him, which he trusted would pass away : it fortunately did. On the platform, where many, both speakers and hearers, were assembled, he sought out and secured his usual situation—a place far back, behind the front ranks, where he could remain unobserved by any one. It so happened that the resolution which he was to move had been forgotten to be handed to him ; and when he had been announced and

rose to address the Meeting, he came forward with a smiling countenance and open hands, addressing the Marquis of Bath, who was in the Chair,—“My Lord, I have been summoned from far to recommend and support the objects of this Society; but I find myself in rather an awkward situation—expected to make a speech, and not a line given me as a foundation for observation, or as a peg on which to hang a speech:” the oversight was of course instantly remedied and his resolution handed to him.*

*RULES OF THE FROME DISTRICT VISITING SOCIETY.

PATRON,

THE MOST NOBLE THE MARQUIS OF BATH, K. G., &c., &c.

PRESIDENTS,

THE EARL OF CORK.—THE BISHOP OF BATH AND WELLS.

VICE-PRESIDENTS,

THE REV. CHARLES PHILLOTT.

GEORGE GEORGE, Esq.

J. A. WICKHAM, Esq.

JOHN SHEPPARD, Esq.

THOMAS SHEPPARD, Esq.

DR. ADAM CLARKE.

TREASURER,

THE REV. J. B. B. CLARKE.

The Frome District-Visiting Society knows nothing of Sect or Party, its sole object being the amelioration of the condition of the Poor.

The whole Parish is divided into 52 Districts, to each of which one or more Visitors are appointed.

Both Male and Female Visitors are employed.

Each Visitor is expected to visit every House within his District, the circumstances of the Inhabitants of which require his visit, at least *once* every month.

If any House be let into Lodgings, the Visitor should enquire after each occupant.

The object of the Visitors is *four-fold*:—1st, Strongly to exhort the People visited, to go regularly to *some* place of Public worship; the Visitors being

It is not my design, even were it in my power, to record the speech which he made on the above occasion.

PLEDGED not to recommend or name any place in particular. 2nd. Earnestly to strive to induce them never to Drink, *on the Premises where they have been bought*, the Beer, Ale, or other Liquors, which the People may see fit to purchase. 3d. To receive *weekly*, at the Visitor's own abodes, or wheresoever they may appoint, *deposits*, however small, from any who have *pawned* and wish to redeem their goods. And 4th, To give such Religious, Moral, and Economical Advices, as the various cases may need, concerning domestic worship, sober and orderly conduct, education and management of children, cleanliness, savings, &c., &c.

A written statement of any *particularly* pressing case of Distress or Affliction, may be given at any time by the Visitors to the Treasurer, at the Vicarage.

Each Visitor has, placed at his *own* disposal, a number of *Relief Tickets*, monthly, which number will be proportioned to the ability of the District Fund.

The Relief Tickets are of *three* sorts, entitling those to whom the Visitors give them, to a certain specified portion of *Bread, Meat, or Groceries*, on application at the place named on the Ticket.

The Relief Tickets are to be signed by the Visitor who gives them, and indorsed with the Names of the Persons to whom they are given.

The Treasurer will be in attendance on the _____ in every Month, in the National School-Room, at _____ o'clock in the Morning.

In order to encourage those who are *desirous of redeeming* the Goods which they have pledged, the Visitors are authorised to promise, from the Funds of this Society, *the sum of Two Pence for each Ten Pence* deposited by weekly pence or larger amounts in the Visitors' hands, by those who wish to redeem articles in pawn.

The same allowance, of *Two Pence upon each Ten Pence*, will be made to those who deposit money weekly in the Visitors' hands for the *purchase of Clothing*.

The Visitors will, *Monthly*, give to the Treasurer, a *List of such Depositors* as may have paid money sufficient, with the aid of what is allowed by the Society, to redeem any article in Pawn, or to purchase any article of clothing; when also the allowed money will be paid to the Visitors.

No Person to be *assisted a second time* to redeem Goods from Pawn unless the Person has been under extraordinary circumstances of Distress; of which circumstances, and of the relief to be afforded, the Treasurer will judge, on the report of the Visitors.

The effect produced by it was surprisingly great; none seemed to listen to him as to a stranger, but as to one with whose moral worth they were well acquainted, and whose intellectual dignity they revered. He spoke of the exceeding usefulness of such societies in all places, but especially in manufacturing towns, where the evils incident to a fallen nature were frequently condensed upon a wretched population; and while detailing the rise of the Strangers' Friend Society under his own directions in the city of Dublin, he accounted for his feeling in favor of *active* Christianity much in the following manner:—
 “When I came forth, my Lord, among my fellows as a public minister, I felt the importance of not making any

A *Floating Lending Fund* is established for the purpose of keeping out of the Pawn-shop what has been redeemed from it; thus assisting well-disposed, sober, honest people to keep free from Pawning.

Those who persist in Pledging their Goods, after having been relieved by this Society, are of course excluded from any farther benefit.

The *Funds* of this Society are proposed to be raised from two sources: 1st. From *Sermons* annually preached with that object, in the several Churches and Chapels in the Parish of Frome;—and 2dly, From the *voluntary Contributions* and *Donations* of any who may be disposed to support the Society.

The *Clergy* belonging to the Parish, and those *Ministers*, in whose Chapels Sermons are preached for the benefit of this Society, are entitled to attend the Monthly Meetings, exactly as though they were actual Visitors, recommending cases, giving advice, &c., &c.

A Public *Annual Meeting* will be held in the National School-Room, on _____ in every succeeding _____ at which Meeting, the Treasurer will give an account of the Receipts and Disbursements of the Society, together with a general statement of its operations; and the objects which the Society has in view, will be detailed and enforced by its Friends present on the occasion.

Subscriptions and *Donations* will be received at the Public Meeting by the Treasurer, and also at any time at the Vicarage.

J. B. B. CLARKE.”

Vicarage, Frome.

man my model, and not taking any peculiar creed as the standard of my faith. As I was to explain and enforce Scripture on my own responsibility, I resolved that all should be the result of my own examination. The Scriptures therefore I read through repeatedly in their primitive languages, with all the collateral helps of ancient tongues which I could command; I analyzed, compared, sifted, and arranged; I stretched my intellect to its widest grasp of comprehension to understand the nature and attributes of God, together with the reasons and demands of His word. But there was a necessity that all should be reduced to some kind of Creed; that it should not be a scattered host of unconnected thoughts, but a combined and irrefragably deduced series of incontrovertible doctrine, agreeing with truth and fitted for use: this compelled me to arrange my particulars into generals, to concentrate my forces, and call in my stragglers: nor did I ever cease thus to condense my creed, till I had reduced its several parts under the two grand heads, LOVE TO GOD, AND LOVE TO MAN. Here I found that I had a rule to which I could refer all my conceptions of the great and holy God, and all my endeavors for the welfare of mankind; it was a creed of practice and not of theory, capable of being drawn into use at a moment's notice; and, under the influence of that short creed, LOVE TO GOD AND LOVE TO MAN, I began that Society, in a great measure similar to this, the well-known, far-spread, and long-tried Strangers' Friend Society."

Alluding to the pleasure which he felt in seeing at the meeting, as the Society's active supporters, the heads of the Church with many of its clergy, he spoke with much strength and emphasis of his regard for the Church; and, turning to the Bishop of Bath and Wells, who had spoken before him, he said, "that Church which I so highly rever-

ence, and which I pray to God its head may enjoy an endless prosperity and a still encreasing purity."

It was in this part of his speech that he uttered a sentence, the conclusion of which, as connected with the awful event that afterwards occurred, I shall never forget: the tone of assurance with which it was spoken, and the calm glow of rapt devotion which accompanied the few last words, carried them almost overwhelmingly to my heart, and there was not a soul in the thronged room who did not deeply feel them. Speaking of the various grades of Society which were united as the officers and supporters of the Institution, he said, "in your Lordship and your noble and right reverend supporters, the Earl of Cork and the Bishop of Bath and Wells, I behold the representatives of the highest ranks in the land, peers spiritual and temporal: I am told that there are present here Members of Parliament; clergy and gentry, and all grades have united and come forward as the poor man's friends and as officers of this Society:—it is a grateful sight. Thus also it is even with the œconomy of heaven; since, concerning it, we hear of thrones, and dominions, and principalities, and powers; for *orderly* government seems to be well-pleasing to God; and what other degrees may be required to constitute the harmony of the celestial hierarchy I know not, but—*I shall soon be there, and then I shall know the whole!*"

He addressed the visitors on their duties, the objects of distress they would see, and the feelings they must have: he spoke of the reckless *improvidence* of the poor, and mentioned some singularly amusing instances of it; and concluded with an appeal to the Meeting to contribute by their money to render effectual a Society so auspiciously begun.

Though my father spoke long, (yet who felt it so?) and

the weather was oppressively hot, he did not seem much exhausted by the exertion, but at the conclusion of the Meeting walked down to my house, where the Marquis of Bath, and the Bishop of Bath and Wells, with many others, had already arrived to partake of some refreshment; and he pleasantly met the humorous address of the Bishop on his entrance, "Dr. Clarke, come forward here; many good things have come *out* of your mouth to-day, let me help to put some of our good things into it in return."

During the whole of the afternoon and evening, he spoke with unmixed pleasure of his satisfaction; and at our evening family devotions he prayed most fervently and individually for its welfare, and for a blessing upon all who conducted or were engaged with it; and this was a petition which he never ceased to put up while he stayed, when the family was gathered together morning and evening. I felt no little encouraged by my father's frequently expressed approbation, and by the blessing repeatedly invoked on the Society; it was to me an assurance of success and an incitement to praise God and take courage.

After returning from a friend's house, where we had dined on Friday, we had much conversation on my family affairs, and particularly on my ministerial duties and conduct; their importance, and the method of so discharging them that they should lose nothing of their efficiency by a weak performance or an injudicious manner. The counsels were such as only deep acquaintance with the things of God, and a thorough knowledge of the weak and strong points of human nature, could have rendered a man qualified to give; but the *Son* and the *Father* were so inextricably mingled with the advices, that they cannot be subjects of public detail, though this is the very fact which will cause them ever to live within my memory. At the conclusion of the conversation he

rose from the sofa where he had been sitting, and coming up to me, he paused for a few seconds, as if in meditation, or perhaps engaged in mental prayer; then, raising his hands, he placed them on my head, and in a solemn voice full of affection, he said, "God bless thee, my son!"

It would be impossible for me to describe my emotion, or to utter one millionth part of my thankfulness to God that I possessed my father's solemnly bestowed blessing. The Reader will understand something of the reasons for my feeling when I state the following circumstances: I had always considered a parent's *spontaneously* bestowed and *religiously* performed blessing as a most important possession; as being the most entire dedication to God, and as placing the individual blessed more immediately under the protection of the Almighty,—close, as it were, beneath the covert of his wing. I looked upon it as an act which said, "I will do all which an earthly parent can, but still will place my child under the care of that heavenly Father who will more than fulfil my office when I am gone." This protective rite was thus mine. This is the reason why I prized it; and a knowledge of a peculiarity in my father caused me to rejoice that it was secured to me. My father's bodily constitution was of such a nature that the attack of any severe pain or illness completely prostrated his strength, and with it fell his animal spirits, leaving nothing behind but uncomplaining endurance and patient resignation; it therefore always struck me that the blessing so earnestly desired could never be given by him on his death-bed, when in all probability his animal powers would be unable to obey the dictates of his will.

The same feeling which prompted him to give his blessing to me, induced him to bestow it also upon my

wife ; who gave me the following account of the occurrence, which took place while I was out on some parish duties. “ After enquiring from me the detail of many parochial plans and duties, he drew me to him, and said, ‘ Matilda, you remember I ordained you to be a helper to your husband in your first parish in Liverpool ; but here I must add, may the Lord bless and strengthen you to do His work in this place, for you have indeed a wide sphere of usefulness both among the rich and poor.’ The circumstance in Liverpool to which he alluded was the following:—On his visit to us soon after our marriage, he took an early opportunity of conversing with me on the importance of the duties to which I had pledged myself by my union with a minister of the altar, then, laying his hand on my head as I sank down on my knees before him, he said, ‘ My dear child, you do not now belong to yourself, or even to your husband, the people of God have a right in you ; and, as a helper in the work of the Ministry, I ordain you in the name of the Lord Jehovah. It will be your part especially to visit the sick, to comfort the mourners, and to lead the young in the paths of righteousness : God grant you his Spirit to be your teacher, and His blessing to prosper the holy work.’ ”

In the evening some very intimate friends had called, and the conversation turning upon the Liturgy of our Church, he remarked that “ it is a form so Scriptural and so filled with the spirit of holiness, that it ever claimed and received my heartfelt tribute of love and admiration.” One of our friends having made some observations on the very great difficulty, for any length of time, of so sustaining the devotional feelings, as to do justice to the spirit of the Church Prayers, he replied, “ I think that the failure in devotional feeling in some instances, is necessarily produced by too much being required from us.

This has always appeared to me as being a strong objection to the repetition of the *Gloria Patri*, at the conclusion of each Psalm. That short form of words, in its comprehensive force of language, comprises the whole mystery of godliness: the expression of it *ought* to raise the soul far above all earth's confines, to the very footstool of Jehovah; its words embody the essentials of the Christian faith as regards the ever-blessed Trinity, and the pronouncing them is an act of adoration offered to the Triune God in all his several offices undertaken for man's redemption. *Glory to the Father*, who so loved the world:—*to the Son*, who gave himself up a spotless sacrifice:—*to the Holy Ghost*, who makes the heart of a child of Adam, a pure temple of the Spirit of God:—to these, glory and praise, throughout all ages, are ascribed; and, by whom? even by the subjects of such unfathomable love. Yet this form, which should raise us to the very heights of devotion, recurs every few minutes, and is repeated, perhaps after Psalms descriptive of the vengeance of the Almighty on the rebellious nations. These things should not be stumbling-blocks in the way of the weak."

During the whole of Saturday, with the exception of the evening, my Father was nearly entirely engaged in writing letters,* and I was so occupied with parish af-

* The following letter, which he wrote at Frome, to the Wife of one of his oldest and best Friends, is well worthy of preservation.

Frome, Aug. 11, 1832.

"DEAR MRS. COMER,

"WHEN I was an inmate at the *Cottage*, where I received all kinds of attentions from Mistress and Master, from Children and Servants, I often felt grieved that, such was my voice, because of the heavy cold with which I was afflicted, I could not speak so as to enable *you* to hear. But, thank

fairs, that there were but few opportunities for conversation : one observation, however, I remember as well

God, you can *see* and I can *write*; and I can say that *duty* and *affection* prompt both my hand and my pen. Far as I have travelled, I had, out of my own family, but few places which I could call HOMES, and in which I could feel at home :—the first and longest was yours, in which I never received an unkind word nor saw an unkind look. But to this should be added many many acts of kindness and beneficence which, ever lying out of my power to return, I have carried to God in many prayers and entreaties, that, as He knew my obligations and my inabilities, He would take up my debt to you and your most generous husband ; and in the course of His Providence reward you a thousand-fold—and the more particularly because, as to a Prophet coming to you in the name of a Prophet and Messenger of His own, your love, kindness, and bounty were exercised toward me. And when you fell upon evil times, and perhaps on evil men, my soul went into the deep with you, and continued to wade in it, till I had evidence that you had all got safely to land ; and then my prayer was and is, that you might ever be enabled to maintain your footing : and a confidence that it would be so was encreased by the occurrence of a portion of Scripture which struck my mind as an answer to my supplications in reference to you and the family circumstances :—‘ And the Lord turned the captivity of Job—and the Lord gave Job twice as much as he had before—so the Lord blessed the latter end of Job more than his beginning—and he saw his sons and sons’ sons.’ Amen, Amen ! so be it ! Selah !

“ Of my other *Homes*, I shall not speak particularly :—one was of your finding for me, and turned out to be all that you could wish, and indescribably more than I could ever deserve. And when these *homes* were out of my reach, another was found for me at Bayswater, near London. These HOMES remain to me at the present day ! and in these respects, no man on earth, as I think, is more privileged than I ! Hallelujah ! Amen.

“ And now, as I left Liverpool not in a very good state of health, (yet much better than when I came,) I am sure you will like to know how I got on. As I had not spared my strength at Stanhope Street on Sunday, I slept little that night. The next morning, that blessed man of God, Mr. Forshaw, had a gig ready to carry me to Birkenhead. I entered the *Hirondelle* with a *quantum sufficit* of passengers, and the farther we travelled the more we collected, till soon we had the inside crammed ; and never less than sixteen on the outside with an enormous load of luggage. Some of the passengers complained, remonstrated, and threatened, but all in vain ;—load

worthy of preservation. We had been speaking of that sect of religionists who maintain that a period will arrive

on and drive off were the order of the day. God, in his mercy, kept the coach together,—and though in several cases we were obliged to have *six* horses, yet we did not get to Worcester till about an hour after our time. When I reached Worcester I found the *Cholera* rife, and within a few doors of Mr. Rowley's house. I set off the next morning, and reached Frome by twelve o'clock: found Joseph, his wife, and child well, but he was busied about the approaching Meeting to found his projected *District Visiting Society*: my arrival cheered him and gave him hope. The hour came, (twelve on Thursday,) and the Nobility and Gentry whom he expected, were there to the moment! A little time was spent in arranging and appropriating the different motions. The Chair was taken by the Most Noble the *Marquis of Bath*, supported on the right by the *Earl of Cork*, and on the left by the Right Reverend the *Bishop of Bath and Wells*: some *Members of Parliament* were present, several of the *Clergy* and *Ministers* of all Denominations, the principal *Gentry* of the place, titled and other *Ladies*, *Lawyers*, &c., &c., and, that nothing might be wanting, *Cloth-workers*, *Porters*, and—*Methodist Preachers*! The Marquis constituted the Meeting by a short speech. Joseph then, in a long viva voce speech, gave an account of the origin, necessity, objects, and probable utility of the projected Society, dwelt on the general disposition of the town and parish toward it, the *readiness* with which several had offered their co-operation, and in a very marked and prominent manner eulogised the *Methodists*, as coming forward with their whole force to be *helpers* and *visitors*. The *Earl of Cork* proposed the first resolution, which was seconded by the *Bishop of Bath and Wells*, in a very simple, neat, and impressive speech. Other motions were made and seconded by different persons to the number of five motions. Some of the persons spoke *little*, all spoke *well*, and none *long*. I was called up to the *sixth motion*, and when I came forward all eyes were directed to the old grey head, and I was looked at as if I had been some strange nondescript animal which had been often spoken of but never before seen! For a few seconds I stood the silent object of general attention, after having made my humble bow to each of the constituted authorities,—the Marquis, the Earl, and the Bishop, and then the assembly, *en masse*. Having broke silence, I addressed the Marquis and humbly begged leave to ask for what purpose I was called before his Lordship, having nothing to *ask*, nothing to *argue*, nothing to *recommend*, either from private communication or written document; not even a *resolution* or *motion* to serve as a *peg to hang a speech on*. I spoke this pleasantly, and in a moment it was perceived that the Secretary had neglected to send me the Resolu-

when even the pœnal fires of hell shall be extinguished and the spirits of the condemned shall be received into happiness. He spoke of the tenet as being unscriptural, and of the utter folly of making our *feelings* tests of God's justice, as though, what was awful in idea, must, therefore, be untrue in fact; "but," said he, "an anecdote that I have heard of the celebrated Whitefield has always

tion that I was to bring before the Meeting. The pleasant manner in which I treated my own embarrassment, tickled the fancy of all, and I had a general cheer. The Resolution was handed along the platform, and when it came to my hand I read it aloud: it treated of the *Visitors*, and its chief object was the Collection, which was to be made at the end of the Meeting. I spoke of Charitable Institutions in general,—of that now recommended, and of its great and paramount necessity, as had appeared from the reasons alleged for the Institution:—told several anecdotes, with which all seemed pleased exceedingly. When I came to the *Visitors*, I strongly recommended that *females* should be employed: and in doing this, mentioned the case where a number of men had been sent into a particular district, of which they could make little or nothing; and when, after several trials, it was still unproductive, at the suggestion of a friend a number of *women* were sent to the same ground, who labored faithfully and to good effect, and when an enquiry was made and a balance struck, it was found that one woman was equal to seven men and a half! Here the emotion was intense and the effect general. The *Marquis laughed downright*, and the *Bishop smiled aloud*, and the *Earl joined as heartily as the rest*. The eyes of the ladies sparkled like *diamonds*, and even the face of thick-lipped moping melancholy was gathered into a smile and laughed ere it was aware, and cheers proceeded from all quarters. Finding that I had got the *key* of their *hearts*, and the *strings* of their *purses*, I announced the collection; the Countess of Cork, the Bishop's grand-daughter, and some other ladies, took the plates and received the contributions, and the effect was such that nothing like it had ever appeared at Frome, for the collection amounted to about 160*l*. To-morrow I am to preach for it in the Methodist Chapel.

"With hearty love to Mr. Comer, &c. &c., and all other my long-tried friends,

I am, my dear Mrs. Comer,

Your much obliged and grateful friend,

ADAM CLARKE."

appeared to me to be an admirable answer to such reasoners; and, though merely an *anecdote*, it possesses all the force of an unanswerable *argument*. Whitefield, in one of his sermons, had been combating the error we have just been speaking of, and wound up the discourse thus: ‘So then it would appear that the time will at some indefinite period arrive, when those who have been redeemed by Christ’s blood and the damned spirits will be inhabitants of the same heaven, and sit down together upon thrones of glory! there must, therefore, instead of one, be two songs in heaven; one will be, *Glory to the Lamb for ever and ever*; and the other, *oh rare damnation!*’ That such must be the case, is evident; for, according to this doctrine, the punishments of hell will have done that for the condemned spirits, which the sacrifice of Christ, and the influences of God’s Spirit had effected for the just.”

On Sunday morning, about an hour before service-time, there called upon my Father an elderly man, a Mr. Harford, of Road, who was most eager to see him, who, it seems, had been one of those who had received good from his preaching when he first came into England, had maintained his uprightness among the Methodists from that time till the present, fifty years, and was the individual who frequently conducted my Father to the various places in the neighborhood where he had to preach. The astonishment and confusion and joy of the man, at sight of my Father were extreme; he could hardly trust his senses that the grey-headed man was the same person as the “little tidy boy,” as he called him, whom he had accompanied to the country towns to hear him preach. The man’s joy and confusion and bluntness and fear of offending, formed a curious medley: however, he was soon made perfectly at home, and my Father felt much pleased

with his simple honesty, and with seeing one who had continued a consistent member of the Methodist Society, ever since he had been first joined to it by my Father himself, who felt very strongly his thus coming again under the present circumstances to preach in the place where so many years before he had published the tidings of salvation.

The following account of some parts of the Sermon which my Father preached in the Methodist Chapel of Frome, on the Sunday morning, I received from my wife. That very large chapel was thronged, almost entirely with poor, long before the service began. My Father took for his text :—" And when they had preached the Gospel to that city, and had taught many, they *returned* again to Lystra and to Iconium and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith," Acts xiv. 21, 22. In the early part of the Sermon he dwelt principally on the *Gospel* which was to be preached, and on the wonderful superintending Providence which had preserved, during so many ages, the Records of our salvation ; and then, more minutely illustrating the text, he explained and enforced the word *disciple* or scholar ; and, in a strain of the most fervid impressive eloquence, taught his deeply attentive audience how *all* should be learners in the school of Christ. To the young, either in age or in the ways of godliness, he first addressed himself, and, while shewing them that they had much to learn, pointed out to them the rich treasury whence all wisdom descends, the ever ready aid promised to those who seek, and the still-enduring all-patient Spirit of Him who bears with the contradiction of sinners, and is *satisfied* when He sees of the travail of his soul. Then changing his discourse to those who had long enrolled themselves under the banners of Christ crucified,

he urged on them the necessity of following on to know the Lord, and daily adding to their faith virtue, and to virtue knowledge, and to knowledge temperance; concluding this part with a retrospective view of his own past career, which must have come home to the hearts of all who heard:—"Fifty years have now passed since I first came to this place preaching the unsearchable riches of Christ: then your Preacher was a boy in years, unskilled in experience, untaught in knowledge,—but not wholly unlearned in that truth which maketh wise the simple. Since that time I have been always learning; I have studied my own heart, and there is yet work *there* to be done; I have been observing the ways and striving to know the love of God, in which is indeed a height to attain, a depth to penetrate, a breadth to understand, which encrease in magnitude as we draw nearer to the Fountain of Light and Glory. And *now*, my brethren, I come again before you; my hairs are now grey; yet I acknowledge it as my proudest boast, that Adam Clarke is still a *learner* at the feet of his Master."

After he had fully treated and explained his text, which he always did, before he even alluded to the charity for which he might be about to plead, he read the Rules of the Society, and spoke ably and successfully in its behalf, pressing on the poor the necessity of their co-operation toward rendering effectual the liberality of the rich, who having nobly done their part, it remained for the poor to do theirs; the respectable inhabitants of the town had *pressed forward* to be employed in administering counsel and relief, he now exhorted the poor to follow that counsel that they might receive that relief—to come steadily and to come constantly to the *public worship* of their father's God, to hear His gospel and to feel His power;—to cease from their ruinous system of *pawning*, which

was pledging present comforts and earning future misery ; —and to give up all which was contrary to *temperance* :— “Is there here a drinking husband, a spendthrift father? Can *you* love the wife of your bosom? You have sworn before the altar of God to cherish her through all the trials of life ; she is the mother of your children ; on her falls all the burden of your household toils, the wearying care of helpless infancy : and yet this wife, this mother, you can leave to drink her cup of water, lonely, poor, or feeble, while *you* spend your children’s and their mother’s means of life, in rioting and drinking with the drunken. Shame on you ! Shame on you ! Hence to your houses, and make those houses your *homes* ! where love, and peace, and sobriety, and godliness, flourish, and where, may there always be found husbands, and mothers, and children, who have kept the faith as becomes the disciples of Christ Jesus !”

The collection which was made after the preaching was more than *fourfold* what was accustomed to be raised for their most popular charities. A *strong* man was obliged to be sent to bring it down, for it was mostly in half-pence ! When I was counting it there was found a *farthing*, which my Father put into his waistcoat pocket with these words,—“Zeal can always find means of doing *something* ; I will purchase from the Collection this proof of it,” which was handed to him, on his giving the shilling that was deficient in the specified amount of the Collection. This *farthing* was found in his pocket after his death, carefully wrapped up in a paper containing its history !

On Monday morning my Father, my wife, and our little daughter Alice, with her nurse, and myself, all set off together for *Weston super Mare*, where we were intending to spend a few days with my mother-in law, Mrs.

Brooke: I thought that rest and sea-air might do my Father good. He was in very excellent spirits, and had not suffered from his Sunday preaching. Most part of the way he nursed and played with the little child, delighting in her sagely important look when he placed his large broad-brimmed hat upon her head, and making sportive observations on the vehicle we were obliged to occupy to Wells, where Mrs. Brooke's carriage was to meet us. He arrived at Weston rather wearied. Next morning we took a walk, when he was evidently not much delighted with a bathing-place, which he called, "a congeries of mud, varied by barren sands;" and having nothing particularly gratifying in the surrounding prospect to engage his thoughts, he seemed to turn with the greater delight to recollections of past scenes, dwelling with great pleasure and much affection on the universally kind feeling shewn to him by his brethren at the Conference. This was a subject to which he often recurred, and expressed his thankfulness to God that he had been enabled once more to meet the Preachers, and that the meeting was such as to be remembered with the utmost satisfaction; indeed, he several times *abruptly* introduced a mention of the joy he felt, which clearly proved what great hold the circumstance possessed on his mind. No man was ever more devoted in his love to Methodism than my Father; though *Individuals* might be wrong or unkind, yet still he always clung to Methodism with the entire affections of his heart, sanctioned by the confirmed approval of his understanding: any members of the body he considered as entitled to his best services, and any token of regard proceeding from the Society he felt as his fullest and best reward for either arduous service or personal sacrifice.

In his few and short walks on the sands of Weston, he several times noticed and pitied the state of those who

were obliged, by age or indisposition, to use *wheeled chairs* for exercise: often he exclaimed, "God forbid that I should ever be reduced to that!" His feeling on this point was intense. So far as he himself might be a subject of them, he viewed debility of either body or mind with distress and horror; and often have I seen him suffer much pain at the bare notion of being incapable of serving himself, or of his mental powers being weakened or obscured. I believe that he never saw a person shattered, either in frame or understanding, without a temporary pang, nor without putting up a mental prayer to God that such might never be *his* case.

As we were one morning walking out, there chanced to be mentioned a clergyman who, by an injudicious conduct in private, had destroyed in some measure the good effect which his public teaching was calculated to produce.

"It is impossible, Joseph," said he, "that a Minister of God should *ever* be a *private* man; even in his most trivial intercourse with others it is never forgotten what his office is: the *habit* of every one's mind is to expect information or example from the company and conduct of a public Minister: such as we, are constantly living under the observation of mankind, and he who is always observed should never venture on dubious conduct, or suppose for a moment that what he does in the view of another can ever be a matter of indifference or be regarded as a trifle. I will tell you a curious circumstance that happened to me some years ago. In a day or two from the time that I refer to I was about to set off from London to Ireland: a friend desired me to take charge of a young lady to Dublin, to which I readily agreed, and she was sent to me at the coach. I soon found, from her conversation, that she was a Roman Catholic, and I also quickly perceived that she had been led to entertain a very high opi-

nion of me. After we had travelled some distance, talking occasionally on various subjects, the day-light began to sink fastly away, when she took out of her reticule a small catholic book of prayers, and commenced most seriously her evening devotions. While she was reading, such thoughts as these occurred to me, 'I believe this lady to be sincere in her religious creed, which I think to be a very dangerous one; she appears to be of an ingenuous temper, and to feel much personal respect for me; is there not here, then, a good *opportunity* as well as *subject* to exercise my influence, and to deliver her, if possible, from her erroneous creed. But,' continued I, in my thoughts, 'was she not entrusted to my care? would her friends have so entrusted her had they ever suspected that an attempt at proselytism would be made? would not the attempt be a breach of trust, and should I, even were ultimate good to accrue to Miss ———, be a *morally honest man*?' I instantly felt that *my own honesty* must be preserved though the opportunity of apparent good might be lost. In a short time Miss ——— closed her book with this observation, 'we Catholics, Dr. Clarke, think it much better to believe too much than too little.' I replied, 'but, Madam, in our belief we should recollect that, we never should yield our assent to what is *contradictory in itself*, or, to what *contradicts other ascertained truths*.' This was the only observation I made that looked at all toward Catholicism: in process of time we arrived at our journey's end, and I deposited her safely in the hands of her friends.

"From that time till about two years ago, I never heard of Miss ———, till we met in the following way:—I had been preaching at Chelsea chapel; and, entering the vestry after the service, a lady followed me, shook hands, spoke with much emotion, and said,

‘Do you not recollect me, Dr. Clarke? I am Miss ——, whom you kindly took care of to Ireland: I was then a Catholic, now I am a Protestant, and have suffered much in consequence of the change.’ I enquired how the alteration in her views was effected, and she gave me in detail, the account which I will shortly sum up to you. When she heard to whom she was about to be entrusted, she resolved closely to watch and observe this eminent Protestant Minister; she was pleased with the conversation and the friendliness shewn to her, and was so struck with the observation I had made in the coach, that she said it absolutely afterwards haunted her, caused her to examine and think for herself, and at last led her to freedom from her thralldom: ‘but,’ said she, ‘I should never have been induced to examine, had it not been for the examination which I had previously made of you. From the first moment you entered the coach, I watched you narrowly; I thought, now I have a fair opportunity of knowing something of these Protestants; and I will judge if what I have heard of them be true. Every word, every motion, every look, of yours, Sir, was watched with the eye of a lynx: I felt you could not be acting a part, for you could not suspect that you were so observed: the result of all was, your conduct conciliated esteem, and removed prejudice; your one observation on belief, led me to those examinations, which the Spirit of God has blessed to my conversion; and I now stand before you, the convert of your three days’ behavior between London and Dublin.’

“You see from this account, Joseph,” continued my Father, “how all Ministers should ever feel themselves as public men; how cautious should be their conduct, and how guarded their conversation. Had I attempted to proselytise this lady, all her prejudices would have

been up in arms ; had my behavior been unbecomingly light or causelessly austere, she would have been either disgusted or repelled, and her preconceived notions of Protestants would have been confirmed : she saw and heard what satisfied her : thus, even in social intercourse, the Public Minister may, and should always be, the Christian Instructor."

The day before my Father left Weston he was not quite so well as he had been hitherto, and was anxious to be in Bristol, in the neighborhood of which place he was engaged to preach on the following Sunday. He was much pressed to stay a day or two longer ; but his desires were set upon being more in the direct road homeward. We all dined together on the day preceding his departure for Bristol, the party being Mrs. Brooke and my Father, my sister-in-law Mrs. W. Cave, my wife, and myself. The conversation was of a general nature, till, the passing of some ladies, before the window, who were believers in the "Lights, Gifts, Manifestations," &c., of Irving, Armstrong, Erskine, and others, led the discourse to that subject. My Father stated that he had that morning given a serious warning to an acquaintance of his who was tainted with that evil leaven, and hoped it might be of advantage to her, for she had fallen into a "gloomy croaking ;" uncharitable feelings were indulged toward all who did not see as she saw ; they were considered as being merely in the outskirts of Christianity, or as being blindly ignorant of its privileges : such people possess a kind of spiritual pedantry which excites them to a vain confidence of themselves or undue undervaluing of others. He expressed himself very strongly and decidedly against the pretensions and speculations of the above-named individuals as well as against their "spurious sort of Christianity ;" he considered it only as a temporary

evil, which probably would not last out the lives of its inventors, and from which the Church of God had nothing to apprehend;—its own pretensions would be its own confusion.

On Thursday morning, I went with him to the Bristol coach, waited till he was driven away, and—never saw him more ! In ten days after this his own prophetic words were verified ;—he had become an inhabitant of the world of spirits, and was knowing the length and breadth, and depth and height, of that love whose fulness it was his delight to proclaim to all the sons of Adam.—Almighty God, thou Saviour of the lost, Thou Purifier of the soul, *so* manifest thy power that all those who belonged to him here, may again meet the husband and the father in endless peace, and enter as one *whole* family into the joy of their Lord !

Though accompanied by every circumstance which could assuage grief, yet the departure of such a Father must ever be felt by his family as a dire calamity : they were supported under it, for they knew whither their father had journeyed before them ; but they felt that the fell Destroyer had made a breach upon their peace, and that they had sustained a loss which was irreparable. The blow *must* at some time have come, and God in mercy so ordered events, that it fell with no additional force, but merely *with its own dead weight*.

Beside the *certainty* of knowing where now is our Father's present home, there are many things which evidence the merciful dealings of God, both to the individual himself, and also to his family, in the manner and circumstances accompanying and preceding his departure. His constitution could not endure severe pain ;—therefore, by a lingering illness producing no suffering, and never

suspending any of his powers of activity, he was reduced to such a state of weakness, that his frame had not power to struggle in pain with the disease, but gradually sank with full consciousness into his last sleep. He thought upon decay of either body or mind, with very little short of real anguish ;—therefore, he was called away when he was active in his Master's service, and with all the powers of his mind in undimmed brightness. He was far from desiring a *sudden* death, and yet a protracted dying would have been to him most severely afflictive ;—therefore, his body was not harassed by pain, and he had all the time granted him for preparing to meet his God that, I believe in my soul, he ever desired. On the subject of *sudden death*, he once thus expressed himself :—"That sentence frequently applied to the death of the righteous, 'sudden death is sudden glory,' is a foolish expression : *no* man should desire to be taken off at a moment's warning : when *my* time comes to go the way of all the earth, I should pray not to be taken *suddenly* into the presence of my God ; gladly would I have time to brace on my armour, and to take my shield ; then would I meet and struggle with the monster, in the power of my Redeemer, and to the last gasp, Death, though conqueror, should possess no *victory* over Adam Clarke." Though his animal powers had failed, and his speech was gone, yet entire consciousness remained, as many of his actions proved ; his knowledge of persons around him evinced it also ; and, from the posture of his hands, it was at once seen that he was indeed "bracing on his armour and taking his shield." He had met his brethren, the preachers, in love, and in the most satisfied friendship, receiving individual marks of unabated regard, and the highest token of respect which, as a body, they would shew,—the whole of Methodism being appointed as his circuit. All his children had seen him, for events had

brought him to abide with me for several days; and in coming to me he had chosen to pass through Worcester, where my eldest sister Mrs. Rowley resides, and thus had spent some time with the only two of his children who could not be with him in his last moments. His going to Worcester, when there was nothing particular to call him, and when his weak state would more naturally have induced him to take the shorter and more direct road through Bristol, is one of those events which convinces me that my Father knew his end was not far distant, and that he acted with reference to it. There is much in the preceding narrative to prove the same. He was in all things prepared to obey the summons of his Lord to enter on a higher scene; when his Master called, the servant was found watching.

In all these and various other circumstances attending his demise, his family see and acknowledge more than a *general* superintending Providence: they see that God dealt with him according to his wish; there was no rough dismissal from his earthly tabernacle, and but a short interval between the full enjoyment of life and the attainment of a blessed immortality; they grieve, (and God forbid that they should ever reflect on their loss without a sigh,) yet still they feel that every possible alleviation of their sorrow has been granted, and with mingled grief and thankfulness they confess—"Thou hast done all things well:" the righteousness of the Father will even still be visited upon the children, and "the generation of the just shall be blessed!"

In *personal appearance* there was nothing particularly remarkable in my Father: he was about five feet nine inches

high, and in the latter years of his life had a tendency to a full habit of body ; his frame was one of considerable strength, his limbs straight and well-proportioned, and his person unbowed to the last hour of his life. His features were characteristic of the benevolence of his mind ; his smile inspired a confidence which the kindness of his manner confirmed, and no one could feel distrustful in the presence of his cheerful frankness, nor fail to do reverence to a dignity resulting from piety and wisdom, rendered more venerable by his grey hairs.

His personal habits were those of unintermitted industry, unincumbered by busy haste, and directed by the exactest order ; what he had to do was performed at once and to the best of his power, his mind never giving way to that sort of hesitating examination of a difficulty or duty which only discourages from its conquest or performance, without affording any additional power or wisdom to undertake the task. I never once saw my father idle : even in his relaxations his mind was occupied either in contriving and affording entertainment for others, or else in deriving healthful pleasure to himself. A listless enjoyment he never knew ; and whether recreating himself with his friends at supper (a favorite meal) when the toils of the day were over, or playing with his children before their bedtime, every thing partook of his constitutional activity ; his conversation was directed to the object of cheerful and profitable amusement, and he gained a game at marbles with as much delighted satisfaction as any of the children with whom he played.

My Father's mind never rested still upon its acquirements : "onward," was its motto, while perseverance and method enabled him to overcome every obstacle and difficulty. Knowledge was his grand pursuit through life, and into almost every branch of it he more or less

enquired ; knowing that each particle of information was useful to a man who had to instruct others, and that the knowledge could neither be too great nor too various for one who had to gain immortal spirits for his God, and to make the things of earth help forward the service of his Heavenly Master. His memory for *things* was great and accurate, but he never much exercised himself in *verbal* recollection ; hence, he seldom *quoted*, his own mind always affording him sufficient originality, and his memory readily suggesting any sentiment which he might have read and approved : a verbal quotation would have been in his case rarely of any advantage, because his clearness of apprehension and capability of clearly imparting, united to his own strength of language, precluded the likelihood of a sentiment's being either misrepresented or impaired. So great indeed was his accurate apprehension of whatsoever was laid before him, that it may be considered as one of the remarkable features of his mind, where every power was ready in its distinct place, and prompt to exercise its distinct office ; hence a confused intellect was unknown to him, and never was he heard to use anything like that foolish expression of superficial readers and teachers, "I understand it, but I cannot express it." On all hands he sought information ; he ransacked every attainable place of its abode, and he believed that no situation and no company was entirely destitute of something which could improve or instruct a person who was busy in the attainment of knowledge. But one chief excellency of his power consisted in his ability to *use* knowledge : greater critical scholars than he there have been, and many, possibly, more deeply versed in the various departments of learning and science, but I believe that there never was an individual who could use to such purpose all the stores which he possessed : what he understood, that also he

could apply; there was not an unfruitful seed in his mind; and he possessed an astonishing power of gathering together rays of light from the whole circuit of his knowledge, and pouring them, in one bright beam, upon any point which he wished to illustrate or explain: his faculty in this respect was truly surprising, and gave an originality to his conceptions, and a strength to his arguing, and a body of such unexpected yet clear evidence to his facts, that delighted conviction was almost universally the result of his reasoning.

The treasures of knowledge which his unwearied industry had drawn together, were all made subservient to the more effective execution of his ministerial office. Next to the securing the salvation of his own soul, it was felt by him to be his duty to labor unceasingly for the salvation of others: this he considered to be his business in life; and, though he filled various offices, and executed many works not immediately connected with his station as a Preacher of the Everlasting Gospel, yet nothing of this kind interfered with the performance of his higher duty; and even the estimation in which he was held as a man of learning, was in some measure made tributary to the advance of piety; for in his view the chief value of his fame consisted in his being able to reflect the light with which he himself shone upon that excellent body of Christians with whom he was identified. His deep acquaintance with the human heart, made him a good *spiritual visitor* to the sick and the disconsolate: as he himself says, he had been made to pass through many scenes of mental distress and spiritual trial, not so much with reference to himself as for the good of others, to whom he was afterwards to be sent; therefore no case of temptation, difficulty, or doubt, could come before him, for which he was not, in some degree, prepared, having

himself known such sorrows and passed through such conflicts: he first won the heart by his kindness, then instructed the mind by his counsel, and finished his work by building up the believer in his most holy faith, or directing the broken-hearted to the Friend of sinners, the "Man of sorrows and acquainted with griefs."

A tolerably correct estimate of my Father's diligence in *preaching* may be formed from the following statement:— from the year 1784 to 1785, he preached 568 sermons, independently of lectures, expositions, &c.; and from 1782 to 1808, he preached no less 6615 sermons, also exclusive of exhortations, &c. During his abode in London, for three years, commencing 1795, he walked more than 7000 miles, merely on journeys to preach in the city and its neighborhood, not reckoning his walking on other private and public business. Another remarkable fact concerning that period is, as stated by the late Mr. Buttress, of Spitalfields, his invariable companion, "though preaching at widely distant places, he never preached the same sermon twice, excepting on one occasion, at my particular request." He hardly ever wrote a line as a preparation for preaching; and when he did commit anything to paper, excepting in some half dozen instances when he traced a short outline of his intended discourse, he never wrote more than references to a few of the leading texts which were designed to illustrate or prove his subject. I have now in my possession a slip of paper, about three inches long by one wide, containing the first words of a number of texts, and this was the sole list of memoranda on which he preached seven occasional sermons in various parts of the country. Study and meditation were his only preparation for the pulpit, and of those Sermons which were published not a word was written till after they had been preached, when my Father embodied the substance of

his arguments and thoughts in the form in which it now appears in print. He never entered the pulpit but with diffidence, and with almost a painful sensation of his responsibility as a Messenger of the Gospel of Christ Jesus: I have heard him say that the thought of so inadequately declaring the counsels of God as to make the gospel of none effect to the salvation of sinners, frequently drank up his spirit and made his soul tremble; and this, perhaps, operating as such a feeling ought to operate in a well-constituted mind, caused that fervor of exhortation which frequently marked his discourses when all the energies of his mind and power of his language were drawn forth to describe the infinite mercies of the God of love. His manner and method of preaching were totally different from those of others; he was no copyist himself, and his peculiarities were of such a nature that none but a mind like his own could imitate them, for they did not consist in bodily gesture or rhetorical art, because he held those things in contempt, considering that the alterations in the voice and the countenance would more than compensate for the absence of studied action, and that depth of feeling and certainty of conviction would always impart a due degree of warmth and vigor to both the sentiment and the expression. All artificial aid for creating an effect he utterly despised, and this caused him to undervalue that assistance which a judiciously used art will sometimes render to nature. The appearance of my Father, and his effect, while in the pulpit, upon a stranger, would probably be something like this:—he would see a person of no particular mark, except that time had turned his hair to silver, and the calmness of fixed devotion gave solemnity to his appearance: he spreads his Bible before him, and opening his hymn-book reads forth, in a clear, distinct, full voice, a few verses,

after the singing of which, he offers up a short prayer, which is immediately felt to be addressed to the Majesty of Heaven : the text is proclaimed and the Discourse is begun :—in simple yet forcible language he gives some general information connected with his subject, or lays down some general positions drawn from either the text or its dependencies ; on these he speaks for a short time, fixing the attention by gaining the interest ; the understanding feels that it is concerned ; a clear and comprehensive exposition gives the hearer to perceive that his attention will be rewarded by an encrease of knowledge, by new views of old truths, or previously unknown uses of ascertained points :—he views with some astonishment the perfect collectedness with which knowledge is brought from far, and the natural yet extensive excursions which the Preacher makes to present his object in all its bearings, laying heaven and earth, nature and art, science and reason, under contribution, to sustain his cause :—now, his interest becomes deeper, for he sees that the Minister is beginning to condense his strength, that he is calling in every detached sentence, and that every apparently miscellaneous remark was far from casual, but had its position to maintain, and its work to perform ; and he continues to hear with that rooted attention which is created by the importance and clearness of the truths delivered, by the encreasing energy of the speaker, and by the assurance in the hearer's own mind that what is spoken is believed to the utmost and felt in its power :—the Discourse proceeds with a deeper current of fervor, the action becomes more animated, the certainty of the Preacher's own mind and the convinced feelings of his own heart are shewn by the firm confidence of the tone and a certain fulness of voice and emphasis of manner ; the whole of the œconomy of God seems laid open before

him ; the infinite nature of Jehovah,—His unchangeable being as a God of mercy and truth are made manifest ; the counsels of the Most High for the salvation of the human soul are displayed ;—all the attributes and perfections of the Deity are exhibited, as engaged to accomplish the designs of His love to man ; the heights of heaven are ascended, and the Propitiation for sin is seen before the throne ; the recesses of the heart are pierced, its state, its wants, its helplessness are made known ; the God of Love, Jesus the Saviour, the Spirit of Power and of Holiness, are displayed as the Source, the Hope, the Fulfilment, of all that Truth has promised, of all that Love can do :—the soul thus informed, or established, or alarmed, feels as in the immediate presence of its God, and beholds the Lord as a God of knowledge, or as the Confidence of the ends of the earth, or as that Being toward whom all its changed affections turn with the cry, “ the Lord He is the God, the Lord He is the God.”—Such was the general nature and tendency of my Father’s preaching.

As regards the *religious feeling* of my Father, little needs to be said :—the religion of Christ Jesus, in all its fulness of saving power, and renewing influence, and sustaining might, was all his enjoyment, his hope, and his trust ; it was not merely a general, controlling, and directing influence, but a Guide which he took with him into every action and circumstance of life. He lived, as it were, in a constant intercourse with heaven : it was not that the habit of devotion had become a second nature, it was the element in which his soul lived, evidencing itself by the constant tenor of his conversation, and especially shewn in the manner and substance of his prayers. When with deep reverence and solemn

awe the Father knelt among his household to offer up the daily tribute of praise and supplication to the Majesty on high, it was felt to be the pleading of "the friend of God," so firm was the assurance, so strong the confidence of his faith in the realised presence and love of Jehovah.

There have been few men whose views were so clear concerning the straight course of *honest uprightness*, and whose conduct was so little warped by interest or expediency: moral honesty was the life of every purpose and performance, a disposition of his mind which was splendidly illustrated by the case of Miss ———, narrated at page 462; with him no good end could ever sanctify evil or doubtful means of attaining it. As the motive of his action was ever unimpeachable, so the exactness of his word was ever true; his word once passed, he would no more accept of a refused offer than he would be induced to break a positive commandment. His moral courage partook of the same inflexible property; whatsoever he thought it right should be done, that he possessed resolution to do; and though a proper reason could turn him from even a favorite purpose, for pertinacity was foreign from his nature, yet no difficulties or dangers could make him hesitate for a moment in pursuing the path of rectitude or duty: he always possessed the dominion of his own mind; in personal dangers fear never betrayed the resources of reason, but the calmness of self-possession left him power to endure, or to resolve, or to act.

The turmoil and disquietude, as well as the heartlessness of *public life*, my Father universally strove to shun, unless where positive duty called, or the real advantage of others was concerned; hence, though constantly living

before the public view, he seldom personally appeared before it; for his time was his invaluable treasure. His object through life was the single purpose of the glory of his God, and so disinterested were his feelings, that he never once used the influence which he possessed with some of the highest and the worthiest in the land in behalf of his own family; therefore there was no inducement for such a one to submit his liberty to the disposal of others, and, however much he himself or his family may have lost in consequence of such acting, I am persuaded that he derived no little satisfaction from the thought that, he was never looked on as an expectant or dreaded as a requisitioner.

It was impossible for any one who knew my Father in *private life* not to love him, so cheerful was he in his intercourse, so sociable in his feelings: a kindness proceeding from his heart won its way at once, and the small attentions which shew the watchfulness of love, were ever ready to prove to his guest that the house of the friend might also be his entire home. That such was the fact is evident from this, that persons of all ages, capacities, and conditions in life, have at various times been inmates at his house, and none ever left it but with regret, so much could he win upon all classes by his affable manners, cheerful and informing conversation, and the unintermitted kindness of his considerate attention. It was on this account that his friends were many, and his acquaintances few.

As the *head of a family*, his conduct was most exemplary: regularity kept everything in order, kindness was the ruling power, and the observance of every religious and moral duty made all the inhabitants of his abode

unitedly a Christian household. None who were in want, left his door unrelieved, for his heart was tenderly compassionate, and his spirit was under the influence of Him “whose ear is always open unto the cry” of the distressed; he considered the poor as a legacy left by his Saviour to every one of his sincere followers; and I have seen him in the height of his greatest enjoyment, when he has been actively engaged in parcelling out to succeeding applicants, gowns, petticoats, shoes, coats, blankets, food, &c. &c., listening to the tales of sorrow, cheering the careworn, patting the heads of the children, shaking hands with their poor parents, blessing and blessed of all. To his *servants*, his behavior was perhaps over-indulgent, his natural kindheartedness making their situation, want of education, imperfect acquaintance with moral obligation, all so many pleas for allowances and reasons for the excuse of errors.

The devoted affection expressed in the following letter, will be the best proof which I can give of his tenderness as a *husband*; and the present feelings of my Mother are testimonies that the choice of her youth continued to the last the object toward which all her affections turned and were satisfied. The letter was written to my Mother from Liverpool, Aug. 13, 1791, when he had been obliged to leave her in Dublin, and she was detained from joining him much beyond the time when she had been expected, owing to having been becalmed for five days at sea: my Father was waiting on the pier to receive his Wife and two infant Sons, and finding provisions had entirely failed the ship, he ran to a baker's shop, bought a loaf, and, tearing it in two, gave it to his half-famished children, who, as he expressed it, “buried their little heads in it,” with an eagerness he ever felt pain in recalling to mind,

knowing how much they must previously have suffered from hunger.

“ I KNOW not whom I am about to address—whether the *living* or the *dead*. O, my Mary, thou blessed among women, my soul is distressed for thee. *Five days* have I already waited and watched for thee, and He who sits in heaven alone knows what my spirit has in that time endured. Mary, many doleful journeys have I taken to the docks to search for thee, and I have wearied the people of the packet-house by my reiterated enquiries. In the earliest and latest hours have I attended at the beach looking out for the appearing of a packet till my eyes have literally failed. Every sight of the adverse winds tortures my feeble heart. My imagination strives in vain to twist it into the right point—I cry to God in this behalf, but my prayers find no place before him—he seems utterly to have rejected my suit—It is *just* that thou shouldst do so, O God ! I bow my soul to thy determination,—and sink under this dispensation. Longing and fearing have almost overcome my nature, and sore disease preys upon my body ; and through the increasing affliction I feel that my constitution suffers exceedingly. My soul longs to know where thou art, my ever dear Mary—beyond description I long to be reunited to thee—and if thou and my precious little ones are in the bottom of the great deep, my whole nature gasps to be with you, and prefers that watery grave with my Mary to the most excellent appendages of life possessed in ivory or golden palaces. Sometimes I am ready to think thou art no more, and that thought nearly swallows up my soul : at other times I am led to fear that thou art on the great deep where thou hast been tossed for many days, and that through thy long detention from the wished-for port the necessaries of life

have failed ; and the anguish I feel in seeing in idea thee and thy little ones look up in vain for bread, is only known to God. O my God, sustain this poor sinking spirit ! Thou Man of sorrows, remember me !—Every thing contributes to my distress ; I am here alone ; all are gone to their respective appointments ; and A. C., poor desolate A. C., is left to complain alone. In one sense at least I have a sorely broken and contrite heart, and its sighings are many ; great God, despise them not ! send me help out of thy tabernacle by helping and bringing to me the helper and partner of my soul. All this day there has been the appearance of rain ; now it is come, and I had hoped it would have been a means of causing the wind to change, but it remains nearly the same. A trader went out for Dublin to-day : O how glad should I have been to have accompanied Messrs. Barber and Armstrong, could I have entertained the smallest hope of seeing thee, my dear Mary, on the other side. Here I *must* wait.

“ The wind has changed. Hopes and fears alternately elevate and depress me—I hope you are coming, and am sorely afraid of a disappointment—my deferred hope has hitherto made my heart sick ; what utter disappointment may do I cannot tell. The Lord perhaps foresees that evil might happen to me, and therefore has probably provided for its prevention ; I will lay my soul and body at His feet.”

Such as this letter bespeaks him, my Father was to the last hour of his life.

His conduct as a *parent* to his children, was such as to endear him to them from the earliest age : he was their companion in their play, and often devoted hard-earned time to their amusement, assembling them all around him

of an evening and relating some moral tale; and so interesting did he make it, that no sound was more joyfully heard than his summons to hear,—“ Come all about me, come all about me ;” when all flocking together, with my Mother on one side of the fire-place and my Father on the other, the children formed a semi-circular link before the fire between them, and listened with the intensest interest to the story, which was so told as to make the virtuous character an object of love, while the malevolent and the wicked met with very summary condemnation from our childish justice. He very seldom *directly* praised any of his children : in several instances having seen the ruinous effects of this practice : a dread of evil from this quarter made him perhaps over-cautious, so that while steering them from conceit they sometimes lost a commendation which would have proved a healthful stimulant to praiseworthy exertions and success. Apparent trifles he believed to have no small influence in the formation of the character, and therefore he forbade to us some things in which other children were indulged, but which he thought had a tendency to lower or to destroy their moral dignity ; among other things he would never allow us to *receive money* from visitors at his house, as he desired his children to feel that whatsoever in this way was proper for them their parents would give ;—that the value of good conduct was far beyond the reward of money, and that a covetous and craving spirit should not be created or encouraged. Another instance may partially shew how he planted and cultivated the seeds of great virtues by attention to the merest trifles : had he a top, or a whip, or a hoop to give away, he would always make even the least *do* something before he obtained it ;—he must run a certain distance, or jump a certain height, or perform some other feat : thus in all things striving to create a wholesome spirit of inde-

pendence by making the gift *so far* the result of their own exertions.

But the considerate, kind, affectionate Father is gone; he who could enter into all our sorrows and joys, who was looked up to with the most confiding love, and honored, with our Mother, next to our God, is now no more! Alas, my guide, my friend, my Father! He who reads the heart knows the feelings of thy son while he recalls scenes and words and looks, now passed away for ever, while he brings back to life for a few moments, a parent on whom the strong affections of his soul will ever rest. My God, I bless Thee that I *had* such a Father.

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